

# T H E CATECHISM

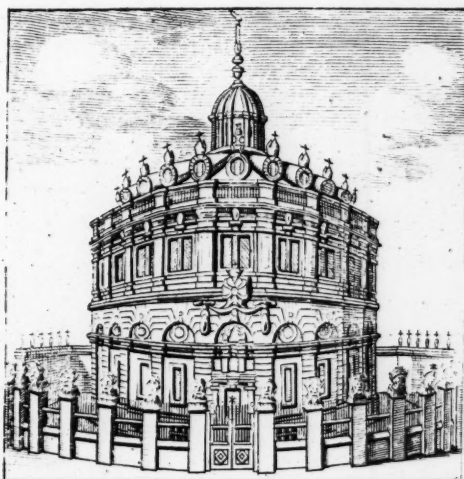
Set forth in the Book of  
COMMON-PRAYER,  
*Briefly explained by short Notes, ground-  
ed upon Holy SCRIPTURE.*

To which is now added an Essay of *Que-  
stions and Answers*, framed out of the  
same Notes, for the exercise of YOUTH.

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*The Fifth Edition.*

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*Vice-Can. OXON.*



## TO the READER.

**T**Hese short expōitory Notes were not intended to forestall the use of the larger and more learned Expositions, which are already extant upon the Church-Catechism; much less to prevent the seasonable enlargements of the industrious Catechist upon the same: but are rather designed for a Preparative and Manuduction to the promoting of both.

The first thing here aimed at, was Brevity: and therefore, as the Positions are not many, so the Scripture-proofs for the justification of the chiefest passages in them, are designedly single. And yet because the cited Scriptures, and perhaps also the Positions themselves, may seem too numerous for young beginners; it may be convenient to make choice of some of the more easy and important Notes, with some of the most necessary Proofs, for the first Essay; and afterwards to have recourse to the remainder, as further occasion and abilities shall invite.

The next thing endeavoured, was Plainness: and for that reason, all citations of humane Authors, and other curiosities of Learning, are wholly forborn. And to make the Exposition yet more plain, the Teacher is to be intreated, in his illustrating the Points to be proved, to give some familiar discovery of their conformity to the words or scope of the Marginal Texts, distinctly pointed to for that purpose.

The last thing projected, was the delineation of such a compass of Catechistical Doctrines, as might sufficiently

sufficiently evidence this short CATECHISM to be improvable to a more diffusive use in the Church, than only to capacitate Youth for the Rite of Confirmation; as was, it seems, at the first intended.

In a word, it was desired that some small Manual of Catechistical Observations might be found in the hands of young Christians; which being by the direction of the instructor, and care of Parents and Governours, competently learned in small portions, might enable those Youths to return understanding Answers to all such Questions as should naturally arise from the Observations propounded.

And if, after this, the Catechist shall please to frame the residue of his Discourse upon these subjects, to the capacity and expectation of the rest of his Auditory; these performances together may (by God's blessing) become a hopeful means both to deliver some aged Hearers from their inveterate ignorance, and this most necessary service of Catechization also from the contempt of being reputed work only for Children.

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1 C O R. XIV. 20.

Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men.

A C A-

A CATECHISM, *that is to say*, An Instruction to be learned of every person, before he be brought to be confirmed by the Bishop.

Question. **W**hat is your name ?

Answer. **P.** or **M.**

Quest. Who gave you this name ?

Ans. By Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an Inheritor of the kingdom of Heaven.

Quest. What did your Godfathers and Godmothers then for you ?

Ans. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian faith. And thirdly, that I should keep Gods holy will and commandments, and walk in the same all the daies of my life.

Quest. Dost thou not think that thou art bound to believe and to do, as they have promised for thee ?

Ans. Yes verily; and by Gods help so I will : And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me  
his

## A Catechism.

his grace, that I may continue in the same unto my  
lives end.

Catechist. Reherse the Articles of thy belief.

Answer. **I** Believe in God the Father Almighty,  
Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who  
was conceived by the holy Ghost, Born of the Vir-  
gin Mary, Suffered under Pontius Pilate, Was  
crucified, dead and buried, He descended into hell,  
The third day he rose again from the dead, He ascen-  
ded into Heaven, And sitteth at the right hand of  
God the Father Almighty ; From thence he shall  
come to judg the quick and the dead.

I believe in the holy Ghost, The holy Catholic  
Church, the Communion of Saints, The forgive-  
ness of sins, The resurrection of the body, And the  
life everlasting. Amen.

Quest. What dost thou chiefly learn in these  
Articles of thy belief ?

Ans. First, I learn to believe in God the Fa-  
ther, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me,  
and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth  
me, and all the elect people of God.

Quest. You said that your God-fathers, and  
God-mothers did promise for you, that you should  
keep Gods Commandments : Tell me how many  
there be.

Ans. Ten.

Quest. Which be they ?

Ans.

## A Catechisin.

Ans<sup>w</sup>. **T**he same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other Gods but me.

II. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy manservant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou

## A Catechism.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Quest. What dost thou chiefly learn by these Commandments?

Answ. I learn two things: By duty towards God, and my duty towards my neighbour.

Quest. What is thy duty towards God?

Answ. By duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Quest. What is thy duty towards thy neighbour?

Answ. By duty towards my neighbour, is to love him as my self, and to do to all men, as I would they should do unto me. To love, honour and succour my father and mother. To honour and obey the King, and all that are put in authority under him. To submit my self to all my Governours, Teachers, Spiritual Pastors and Masters. To order my self lowly and reverently to all my Betters. To hurt nobody by word or deed. To be true and just in all my dealing.

## A Catechism.

dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and flandering. To keep my body in temperance, soberness, and chastity. Not to covet or desire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist. My good child, know this, that thou art not able to do these things of thy self, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lord's Prayer.

Ans. **O**ur Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: but deliver us from evil. Amen.

Quest. What desirest thou of God in this prayer?

Ans. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will

A

keep



## A Catechism.

keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Iesus Christ. And therefore I say, Amen. So be it.

Quest. **H**ow many Sacraments hath Christ ordained in his Church?

Ans. Two only, as generally necessary to salvation: that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word Sacrament?

Ans. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a Sacrament?

Ans. Two: the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign, or form in Baptism?

Ans. Water: wherein the person is baptized In the name of the Father, and of the Son, and of the holy Ghost.

Quest. What is the inward and spiritual grace?

Ans. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Q. What is required of persons to be baptized.

Ans.



## A Catechism.

Ans. Repentance, whereby they forsake sin ; and Faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

Quest. Why then are infants baptized, when by reason of their tender age they cannot perform them?

Ans. Because they promise them both by their sureties : which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lords Supper ordained?

Ans. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part or sign of the Lords Supper?

Ans. Bread and wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified?

Ans. The body and blood of Christ, which are verily and indeed taken, and received by the faithful in the Lords Supper.

Quest. What are the benefits whereof we are partakers thereby?

Ans. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

Quest. What is required of them who come to the Lords Supper?

Ans. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing

## A Catechism.

posing to lead a new life ; have a lively faith in Gods mercy through Christ , with a thankful remembrance of his death ; and be in charity with all men.

- ¶ The Curate of every Parish, shall diligently, upon Sundays and Holy-days, after the second Lesson at Evening-Prayer, openly in the Church, instruct and examine so many children of his Parish sent unto him , as he shall think convenient, in some part of this Catechism.
- ¶ And all Fathers, Mothers, Masters and Dames, shall cause their Children, servants and prentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.
- ¶ So soon as children are come to a competent age, and can say in their Mother-tongue the Creed, the Lord's prayer, and the ten Commandements ; and also can answer to the other questions of this short Catechism ; they shall be brought to the Bishop. And every one shall have a Godfather, or a God-mother, as a witness of their Confirmation.
- ¶ And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be Confirmed.

¶ Canons

*¶ Canons selected by EGBERT Arch-  
bishop of York, about the year  
of Christ 750.*

CAN. 6. *Ut unusquisque sacerdos &c.*  
“That every Priest should diligently in-  
“sinuate into the People committed to  
“his charge, the Lords Prayer and Creed;  
“and inform their understanding in the  
“studie and practice of all points of the  
“Christian Religion. *Compare this with  
the 11<sup>th</sup> Canon of the Council of Cloveshoe  
under CUTHBERT, Arch-bishop of Cant.  
in the year 747.*

*¶ Injunctions by Q. ELIZABETH,  
in the year 1559.*

§. 44. *Item*, every Parson, Vicar, and Cu-  
“rate, shall upon every Holy-day, and e-  
“very second Sunday in the year, hear  
“and instruct all the youth of the Parish,  
“for half an hour at the least, before Eve-  
“ning-prayer, in the ten Commande-  
“ments, the Articles of the Belief, and in  
“the Lords Prayer; and diligently exa-  
“mine them, and teach the Catechism  
“set forth in the book of publick Prayer.

*¶ Constitutions and Canons Ecclesi-  
astical agreed upon in  
the year 1603.*

LIX. Every Parson, Vicar, or Curate,  
“upon every Sunday and Holy-day be-  
“fore Evening-prayer, shall for half an  
“hour or more, examine and instruct the  
“Youth and ignorant persons of his Pa-  
“rish, in the ten Commandements, the  
“Articles of the Belief, and in the Lords  
“Prayer: and shall diligently hear, in-  
“struct & teach them the Catechism set  
“forth in the book of Common-prayer.  
“And all Fathers, Mothers, Masters and  
“Mistresses, shall call their Children,  
“Servants and Apprentices, which have  
“not learned their Catechism, to come  
“to the Church at the time appointed,  
“obediently to hear and to be ordered  
“by the Minister, until they have learn-  
“ed the same &c.

*¶ K. JAMES his Letter of Dire-  
ctions to the Lord Archb. of  
Cant. in the year 1622.*

----- That those Preachers be most en-  
“couraged

“courage and approved of, who spend  
“their afternoons Exercise in the exami-  
“nation of Children in their Cate-  
“chisms, and in the expounding of the  
“several points and heads of the Cate-  
“chism, which is the most ancient and  
“laudable custom of teaching in the  
“Church of England.

*The now mentioned L. Arch-bishop of Cant.  
his Letter thereupon written to the  
L. Archb. of York.*

“So far are these Directions from abat-  
“ing, that his Majesty doth expect at our  
“hands, that it should increase the Num-  
“ber of Sermons, by renewing upon every  
“Sunday in the after-noon, in all Parish-  
“Churches throughout the Kingdome,  
“that Primitive and most profitable ex-  
“position of the Catechism, wherewith  
“the People, yea very Children, may be  
“timely seasoned & instructed in all the  
“Heads of Christian Religion: the which  
“kind of teaching (to our amendment be  
“it spoken) is more diligently observed  
“in all the reformed Churches of *Europe*,  
“than

“than of late it hath been here in *Eng-*  
“*land*. I find his Majesty much moved  
“with this neglect, and resolved (if we  
“that are his Bishops do not see a Refor-  
“mation hereof, which I trust we shall)  
“to recommend it to the care of the Ci-  
“vil Magistrate.

*¶ In a Sermon Preached before K. JAMES*  
*in the year 1624. by James Usher,*  
*late L. Archb. of Armagh.*

“Your Majesty can never be sufficiently  
“commended, in taking order, that the  
“chief heads of the *Catechism* should, in  
“the ordinary ministry, be diligently  
“propounded and explained unto the  
“people throughout the Land. Which  
“I wish were as duly executed every  
“where, as it was piously by You intend-  
“ed. ----- The neglecting of this, is the  
“frustrating of the whole work of the Mi-  
“nistry. For let us preach never so ma-  
“ny Sermons unto the people, our labour  
“is but lost, so long as the foundation  
“is unlaid, and the first principles un-  
“taught, upon which all other doctrine  
“must be builded.

THE

( 1 )

THE  
CATECHISM

*set forth in the Book of*  
COMMON-PRAYER,  
*Briefly explained.*

**P. or M.]** THE Christian Name, SECTION  
I.  
which was given in  
Baptism, calleth to mind the Christi-  
an <sup>a</sup> Faith, in which the then-named <sup>a</sup> Acts 19.  
4, 5.  
person was Baptized. And he also  
bearing the name of Christ, is called  
a <sup>b</sup> Christian, and so is <sup>c</sup> distinguished <sup>b</sup> 1 Pet. 4. 16.  
<sup>c</sup> Mat. 23. 8.  
from men of other Religions; as Jews,  
Turks, and Heathens.

**By God-fathers and God-mothers**  
**in my Baptism.]** Names have been  
usually given to Infants, when they  
were received into the Church by <sup>d</sup> Luke 2. 21.  
<sup>d</sup> Circumcision, to which <sup>e</sup> Baptism <sup>e</sup> Col. 2, 11,  
12.  
is a correspondent Sacrament. And  
these Names have been sometimes <sup>f</sup> Gen. 21. 3.  
given by <sup>f</sup> Parents, and sometimes <sup>g</sup> Ruth. 4. 17.  
by <sup>g</sup> others, with the <sup>h</sup> Parents ap- <sup>h</sup> Luke 1. 59,  
60, 62, 63.  
probation.

B

Wherein



## The CATECHISM

**Wherein I was made &c.]** Three

*i* Gal. 3. 27. <sup>i</sup> Privileges are conferred upon the Baptized Christian, or Believer.

*k* Eph. 2. 12. 1. He who was naturally <sup>k</sup>estranged from Christ, is now made a Member of him: that is, a <sup>l</sup>Member of that mystical <sup>m</sup>Body the Church, whereof Christ is the Head.

2. Being a member of Christ; he who was naturally a <sup>n</sup>Child of wrath, is now made a <sup>o</sup>Son of God by <sup>p</sup>adoption, through Christ the Son of God by nature.

3. Being a Son of God; he who was naturally a Child of Perdition, and <sup>q</sup>sharer with the Devil and his <sup>r</sup>Angels, is now made an <sup>t</sup>heir of God, and joynt-heir with Christ, to a <sup>Kingdome of glory.</sup>

**They did promise and vow &c.]**

*t* Isa. 8. 2, 3. By continuing the ancient use <sup>t</sup> of Witnesses at the naming of Children, or Sureties in Baptism, religious care is taken for the pious education of the Baptized Children; especially, in case of <sup>v</sup> the mortality, or negligence of Parents. However, Parents are expressly commanded to be <sup>w</sup> diligent in teaching their own Children God's holy Word, and <sup>x</sup> bringing them up in



in the nourture and admonition of the Lord.

**Three things in my name. ]** As in SECTION I.  
Baptism three Privileges are assured to the person Baptized, or Believer: so in his name are y avouched three y Deut. 26. things to be performed. 17, 18.

**First, that I should renounce the Devil &c. ]** The first thing promised in the behalf of the Baptized person, is the abrenunciation of his 2 three 2 Eph. 2. 1, spiritual Enemies; the Devil, the 2, 3. World, and the Flesh.

The first spiritual Enemy is the Devil, who is an evil spirit, or <sup>a</sup>lost angel; and is to be renounced, because <sup>a</sup> 2 Pet. 2. 4.

1. He tempteth to sin; and so is called the <sup>b</sup> Tempter; <sup>b</sup> Mat. 4. 3.

2. He acculeth for sin; and so is called the Devil, and the <sup>c</sup> Accuser; <sup>c</sup> Rev. 12. 10.

3. He hindereth from doing good; and so is called <sup>d</sup> Satan, or a Resister. <sup>d</sup> Zech. 3. 1.

The Works of the Devil are in general, all <sup>e</sup> Sins committed by his instigation; and more particularly, those which are committed after his example: as, Murther, Lying and <sup>f</sup> Jo. 8. 44. the like.

**The Pomps and Vanity of this** SECTION III.  
**B 2** **wicked**

*g* Gal. 1. 4. **wicked World.**] The second spiritual Enemy to be renounced, is <sup>s</sup> this present evil World, with the vanities of it.

By World is not here meant the elementary World, or frame of visible <sup>h</sup> creatures, which are <sup>i</sup> good; nor <sup>i</sup> 1 Tim. 4. 4. only the rational World of mankind, which is not <sup>i</sup> wholly evil. But by World are here understood those <sup>m</sup> men of the World, who are enemies to godliness; and those other <sup>n</sup> creatures in the World, which the Devil, <sup>o</sup> the prince of it, useth as <sup>p</sup> baits and snares to seduce men to sin.

The pomps and vanity of this *q* 1 Jo. 2. 16 World are <sup>q</sup> distinguished into

1. The lust of the flesh, which is *r* 2 Tim. 3. <sup>r</sup> Pleasure;

4, 5. 2. The lust of the eye, which is *s* Eccl. 5. 11. <sup>s</sup> Riches;

4, 5. 3. The pride of life, which is <sup>t</sup> Honour. And these become injurious to Piety, when they are <sup>u</sup> affected inordinately, immoderately, or unreasonably. *u* Ja. 4. 4.

**And all the sinful lusts of the Flesh.]** The third spiritual Enemy to be renounced, is the <sup>w</sup> Flesh, with the <sup>x</sup> its of it. *w* Gal. 5. 24.

By

By Flesh are not here meant the several sorts of living <sup>x</sup> creatures, which <sup>x</sup> 1 Cor. 15. are made of Flesh; neither <sup>y</sup> humane nature, nor the <sup>z</sup> frail body of man, <sup>y</sup> Isa. 58. 7. <sup>z</sup> 1 Cor. 15. which are sometimes called Flesh. <sup>50.</sup>

But Flesh is the <sup>a</sup> unmortified Corruption of the soul, which is <sup>b</sup> enemy against God: because <sup>8.</sup>

1. It <sup>c</sup> hindereth us from doing <sup>c</sup> Gal. 5. 17. good, and 2. It <sup>d</sup> inclineth us to do <sup>d</sup> Rom. 7. 23. evil.

The sinful lusts of the Flesh are the manifold <sup>e</sup> inordinate affections, and <sup>e</sup> Gal. 5. 19. <sup>f</sup> evil concupiscences of the mind, by <sup>20, 21.</sup> which the temptations of the Devil <sup>f</sup> Ja. 1. 14. are entertained, and the <sup>g</sup> good things <sup>g</sup> 1 Tim. 6. of the world are abused to sin. <sup>10.</sup>

Secondly, that I should believe &c.] **SECTION**

The second thing promised in behalf <sup>IV.</sup> of the Baptized person, is <sup>1</sup> Faith, or <sup>b</sup> Acts 8. 36. <sup>a</sup> belief of the Doctrine of Christianity <sup>37.</sup> <sup>i</sup> Acts 26. 27. <sup>28.</sup>

By Believing is not here understood only historical Faith, such as the <sup>k</sup> Devil and wicked men may have: <sup>k</sup> Ja. 2. 19.

Nor onely the <sup>l</sup> Faith of miracles, <sup>l</sup> 1 Cor. 13. 2. such as Judas the Traytor and other <sup>m</sup> wicked professors of Religion may have had: <sup>m</sup> Mat. 7. 22. <sup>23.</sup>

Nor only <sup>n</sup> temporary Faith, such <sup>n</sup> Luke 8. 13. as <sup>o</sup> hypocrites may have. <sup>o</sup> Acts 8. 13. But <sup>21.</sup>

But this Faith is a gracious work  
 p 2 Cor. 4. 13. of the <sup>p</sup> holy Spirit, whereby the  
 q Rom. 10. 10. <sup>q</sup> heart of man is enabled to <sup>r</sup> assent  
 r Jo. 3. 33. unto, and rely upon the <sup>s</sup> Word of  
 s Eph. 1. 13. God's truth, and Gospel of man's sal-  
 vation.

The doctrinal object of a Christi-  
 t Acts 24. 14. an's Faith is, in general, the <sup>t</sup> whole  
 holy Scripture; and more particu-  
 v Luke 24. larly, <sup>v</sup> all the Articles of the <sup>w</sup> Chri-  
 w Jo. 20. 31. stian religion.

This Faith is necessary to all men,  
 x 1 Jo. 3. 23. as being a <sup>x</sup> duty commanded of God,  
 y Mar. 16. 16. and a means <sup>y</sup> without which man  
 cannot be saved.

### SECTION V.

Thirdly, that I should keep God's  
 holy will &c. ] The third thing pro-  
 mised in behalf of the Baptized per-  
 son, is <sup>z</sup> Obedience to the <sup>a</sup> whole  
 will of God, <sup>b</sup> revealed in his Laws.

This Obedience is universal

1. In respect of the object; because  
 the obedient man, in his desire, keep-  
 eth all <sup>c</sup> God's commandments;

2. In respect of the subject; be-  
 cause he keepeth them with <sup>d</sup> all his  
 heart;

3. In respect of duration; because  
 he walketh in them, <sup>e</sup> all the dayes of  
 his life.

Man

Man is not saved by the tenor of  
the Covenant of <sup>f</sup> Works, the condi- <sup>f</sup> Gal. 2. 16.  
tion whereof is <sup>g</sup> perfect Obedience; <sup>g</sup> Rom. 10. 5.  
but by the Covenant of Grace, the  
<sup>h</sup> condition whereof is true Faith. <sup>h</sup> Rom. 10. 9.  
Yet is this Obedience, in doing good  
works, necessarily required: because  
by it

1. <sup>i</sup> God is glorified, <sup>i</sup> Mat. 5. 16.
2. <sup>k</sup> Our neighbour is gained and <sup>k</sup> 1 Pet. 3. 1, 2.  
edified,
3. <sup>l</sup> Our own faith is justified. <sup>l</sup> Ja. 2. 18.

**Dost thou not think that thou art  
bound to believe and do &c. ]** Believ-  
ing and Doing, or <sup>m</sup> Faith and good <sup>m</sup> 2 Tim. 1.  
Works, make up the whole doctrine <sup>13</sup>.  
and practice of Christianity. And  
these are not to be <sup>n</sup> separated: be- <sup>n</sup> Acts 19. 18.  
cause <sup>o</sup> Faith without Works is dead; <sup>o</sup> Ja. 2. 20.  
and Works <sup>p</sup> without Faith cannot <sup>p</sup> Heb. 11. 6.  
please God.

**By Gods help so I will. And I** SECTION  
**heartily thank &c. ]** Beside our <sup>q</sup> firm VI.  
resolutions of Obedience unto God, <sup>q</sup> Psa. 119.  
it is chiefly required that we seek to 106, 107.  
him for help, that we may obey him.  
The means whereby God is to be  
sought to for help, are <sup>r</sup> Thankfulness <sup>r</sup> Col. 1. 3.  
for spiritual mercies already receiv-  
ed,

verse 9.

ed, and 'Prayer for a continual supply of grace for the time to come.

† Mat. 22. 14. **That he hath called me to this state of Salvation &c.]** God's Calling is either 'common, or special and effectual. Common Calling is that where-

‡ Psal. 147. 19, 20.

by a <sup>u</sup> nation, city or family are called to the knowledg of the meanes of salvation. Special, or effectual Cal-

‡ Rom. 8. 30.

ling, is that whereby God <sup>w</sup> calleth his <sup>x</sup> elect, out of their natural state

‡ 1 Pet. 2. 9.

of sin, unto <sup>y</sup> holiness and salvation,

‡ 2 Thes. 2. 13, 14.

through Christ Jesus; and that ordinarily by means of the Gospel preached.

**And I pray God to give me his grace &c.]** To the performance of every

‡ 2 Cor. 3. 5.

good action, God by his preventing grace, giveth the <sup>z</sup> Will; by his al-

‡ Phil. 2. 13.

listering grace, he giveth the <sup>a</sup> Power; and by his consummating grace, he

‡ Phil. 1. 6.

giveth the <sup>b</sup> Act, or Accomplishment.

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### The C R E E D.

**Wehearse the Articles of thy Belief.]**

**The Doctrine of a Christian's Faith**

‡ 2 Tim. 1. 13.

was anciently delivered in a <sup>c</sup> Form

‡ Acts 8. 36.

of words: and so was openly <sup>d</sup> confessed, before admission to Baptism.

ARTI-

ARTICLE I.

I beleve in God ] This first Article is the foundation of those that follow.

SECTION VII.

e Jo. 14. 1.

God is an eternal Spirit, whose Being is of himself: that is, who is not from any other. And therefore there is but one only true God, from whom all things have their Being.

f Psal. 90. 2.

g Jo. 4. 24.

h Exod. 3. 14.

i Isa. 44. 6.

k Acts 17. 24.

25.

The Father Almighty, ] He is the Father of Christ from eternity; and is called Christ's own Father, as Christ is called God's own Son. And for Christ's sake, God is also our heavenly Father, and can do for us whatsoever he will.

l 2 Cor. 11. 31.

m Jo. 5. 18.

n Rom. 8. 32.

o Jo. 20. 17.

p Mar. 14. 36.

Maker of heaven and earth. ] By Heaven and Earth is meant the whole world, and all things therein: which God created of nothing, by his word, in six daies, for his own glory. And he still preserveth all things by the same word of his power.

q Acts 17. 24.

r Heb. 11. 3.

s Exod. 20. 11.

t Col. 1. 16.

u Neh. 9. 6.

w Heb. 1. 3.

ARTICLE II.

And in Jesus Christ, ] In this second Article we profess our faith in Jesus Christ. y Jesus signifieth a Saviour.

SECTION VIII.

VIII.

x Acts 8. 37.

y Mat. 1. 21.

C

our;



- our ; and was so called, because this  
 z Acts 4. 12. Son of God is the <sup>z</sup> onely Saviour of  
 a Jo. 1. 41. mankind. And CHRIST, or <sup>a</sup> Mess-  
 siah, signifieth Anointed ; and was so  
 b Acts 10. 38. called, because he was <sup>b</sup> anointed to  
 c 1 Cor. 1. 30 three <sup>c</sup> Offices: namely, to the Of-  
 d 1 Kin. 19. fices of a <sup>d</sup> Prophet, f a <sup>e</sup> Priest, and  
 16. of a <sup>f</sup> King ; which three under the  
 e Exod. 40. Law, were in special manner A-  
 13. nointed.  
 f 1 Kin. 1. 34. Christ as a Prophet <sup>g</sup> instructeth  
 g Luke 4. 18. his Church, outwardly by his Word,  
 h Luke 24. and <sup>h</sup> inwardly by his Spirit.  
 45. As a Priest he <sup>i</sup> reconcileth his  
 i 1 Tim. 2. 5, Church, by his Satisfaction once  
 6. made on the Cross, and by his <sup>k</sup> con-  
 k Heb. 7. 25. tinual Intercession still made at the  
 right hand of his Father in heaven.  
 l Eph. 1. 22. As a King he <sup>l</sup> governeth and <sup>m</sup> pro-  
 m Eph. 5. 23. tecteth his Church.  
 n Mat. 1. 23. **His onely Son,** ] In Christ are <sup>n</sup> two  
 natures: namely, Divine nature, or the  
 nature of God ; and Humane nature,  
 or the nature of Man. In respect of  
 his Divine nature he is called the  
 o Jo. 1. 18. <sup>o</sup> onely-begotten Son of God, and is  
 p Jo. 10. 30. of the <sup>p</sup> same Divine essence with the  
 Father. In respect of his Humane na-  
 q Mat. 16. 13. ture, he is called the <sup>q</sup> son of Man.  
**Our Lord.** ] This title LORD, which  
 r 1 Cor. 8. 5, 6. is <sup>r</sup> diversly given to men, is here the  
 peculiar



## Briefly explained.

II

peculiar attribute of Christ, the <sup>s</sup> sovereign Lord of lords: to whome belongeth absolute Dominion over all, and <sup>u</sup> Obedience from all.

f Rev. 19. 16.

t Acts. 10. 36.

u Phil. 2. 10.

11.

## ARTICLE III.

**Was conceived by the holy Ghost, ]** **SECTION**

In this third Article we confess, that when Christ was <sup>w</sup> made of the seed of David according to the Flesh, he was <sup>x</sup> made in all things like unto us, <sup>y</sup> without sin. For he being conceived only by the <sup>z</sup> operation of the holy Ghost, was most holy in his humane soul and body.

**IX.**

w Rom. 1. 3.

x Heb. 2. 17.

y Heb. 7. 26.

z Luke 1. 35.

**Born of the Virgin Mary. ]** That Christ might be our <sup>a</sup> near Kinsman, and capable to redeem us, by paying our debt in the <sup>b</sup> same humane nature in which it was contracted; it was necessary he should be the <sup>c</sup> Seed of the Woman. And that he might appear to be the promised Messias, it was necessary he should be <sup>d</sup> born of a Virgin of the <sup>e</sup> lineage of David.

a Ruth 2. 20.

b 1 Cor. 15.

21, 22.

c Gal. 4. 4.

d Mat. 1. 23.

e Mat. 1. 1.

## ARTICLE IV.

**Suffered under Pontius Pilate. ]** In this fourth Article we confess that, according to the <sup>f</sup> Prophecies of Scrip-

**SECTION**

**X.**

f Acts 3. 18.

- g 1 Pet. 4. 1. ture, <sup>g</sup> Christ suffered in his humane  
 b Mat. 26. 38. nature both in <sup>b</sup> soul and <sup>i</sup> body; his  
 i Jo. 19. 1, 2, 3. <sup>i</sup> divine nature being uncapable of  
 k 1 Tim. 6. 15, 16. suffering. For he was delivered to  
 l Mat. 27. 2. <sup>l</sup> Pontius Pilate, then Roman Govern-  
 m Luke 13. 1. dicted to <sup>m</sup> cruelty and <sup>n</sup> sinful compli-  
 n Mar. 15. 15. ciance, <sup>o</sup> condemned Christ to be  
 o Luke 23. 23, 24. crucified.
- p Gen. 22. 6. **Was crucified,**] As <sup>p</sup> Isaac bare the  
 q Jo. 19. 17. wood which was prepared to burn  
 r Jo. 3. 14. him: so Christ <sup>q</sup> bare his own Cross.  
 And as <sup>r</sup> Moses lifted up the serpent  
 on the pole in the wilderness: so  
 s Psal. 22. 16. was Christ lifted up on the Cross, to  
 which <sup>s</sup> his hands and his feet were  
 nailed.
- t Heb. 12. 2. And by this <sup>t</sup> painful, shameful and  
 u 1 Pet. 2. 24. accursed death upon the Cross, did  
 u 1 Pet. 2. 24. Christ <sup>u</sup> expiate our sin, and redeem  
 w Gal. 3. 13. us from the <sup>w</sup> curse of the Law.
- x Lev. 4. 29. **Dead**] As <sup>x</sup> sin-offerings under the  
 y Heb. 9. 28. Law were put to death: so <sup>y</sup> Christ  
 by suffering death, became a sacrifice  
 z Mar. 10. 33, 34. for sin. And though his <sup>z</sup> enemies put  
 a Jo. 10. 17, 18. him to death, yet he <sup>a</sup> voluntarily laid  
 down his life. And the blood which  
 he shed was of infinite value, because  
 b Acts 20. 28. the <sup>b</sup> blood of that person, who was  
 God as well as Man.
- c Luke 23. 46. In this death, the <sup>c</sup> Soul of our Sa-  
 viour

viour was separated from his <sup>d</sup>Body, *d* verse 53.  
 but neither his Soul nor <sup>e</sup>Body were *e* Mat. 28. 6.  
 separated from his Divinity.

**And buried,** ] Christ was buried *f* Jo. 19. 40.  
 after the manner of the Jewish nation:  
 namely, <sup>g</sup>bound in grave clothes with *g* Mat. 27.  
 spices; and laid in the grave, with a *59, 60.*  
 great stone rolled to the mouth of  
 the Sepulcher. By which it was evi-  
 dent that he was <sup>h</sup>certainly dead, and *h* Acts 2. 29.  
 also that he did afterwards as <sup>i</sup>certainly rise againe from the dead. *i* Acts 13.  
*29, 30.*

**D**scended into hell. ] After Christ  
 was dead and buried, his <sup>k</sup>Soul and *k* Acts 2. 31.  
 Body continued for a time in a sepa-  
 rate condition <sup>l</sup>under the dominion *l* Rom. 6. 9.  
 of death: which condition is some-  
 times signified by the <sup>m</sup>Grave or *m* Psal. 89.  
<sup>n</sup>Hell. *48.*  
*n* I Cor. 15.

**¶** *After the three Degrees of Christ's*  
 Humiliation: namely, Birth, Death,  
 and Burial under the dominion of death;  
*follow the three Degrees of his Exalta-*  
 tion: namely, Resurrection, Ascensi-  
 on, and Glorification in heaven.

55.  
 SECTION  
 XI.

ARTICLE V.

**The third day he rose again from the**  
**Dead.** ] In this fifth Article we con-  
 fess, that the <sup>o</sup>Body of Christ saw no *o* Acts. 13.  
 corrup- *36, 37.*

- p Acts 2. 24. corruption. as did the Bodies of the  
 q Heb. 11. 17, 19. Patriarchs : because it was p impos-  
 r Luke 24. 34. sible he should be holden under the  
 s verse 39. power of death. Therefore as q Isa-  
 t Jo. 2. 19, 21, 22. ac was in a figure raised from the  
 u Jo. 10. 17, 18. dead : so Christ did r really rise again.  
 w Luke 24. 46. For the s same Body and Soul of our  
 x Luke 24. 1, 2, 3. Saviour, which were separated by  
 y Rev. 1. 10. death, were in his t Resurrection re-  
 united ; and that by his v own divine  
 power.

He rose again the w third day, which was the first day of the week; and which, in memory of his Resurrection, is called the y Lord's day.

## ARTICLE VI.

SECTION  
XII

- z Heb. 9. 7. **He ascended into heaven.** ] In this  
 a verses 11, 12. sixth Article we confess that, as the  
 b verse 24. high Priest under the Law entered  
 c Luke 24. 51. once every year into the Holy of  
 d Acts 1. 9. holies ; so a Christ an high Priest of  
 e Eph. 4. 10. good things to come, once b ascended  
 f Jo. 14. 2, 3. locally and d visibly into the e Hea-  
 ven of heavens, that he might f pre-  
 pare a place for us, and receive us  
 to it.

- g Mar. 16. 19. **And sitteth on the right hand of God**  
 h Acts 7. 56. **the Father Almighty.** ] After Christ's  
 Ascension into heaven, he e sate, or  
 stood on the right hand of God.  
 That

That is, as a King and Judge he took up his <sup>i</sup> abode in a state of <sup>k</sup> majesty <sup>i</sup> 1 Pet. 3. 22. and <sup>m</sup> power, <sup>n</sup> above all creatures in <sup>k</sup> Heb. 8. 1. heaven and in earth. <sup>l</sup> Mat 26. 64.

And because he sitteth on the right hand of the Father Almighty, he is perfectly able to. <sup>n</sup> subdue all his enemies; as also to <sup>o</sup> intercede for, and <sup>m</sup> Eph. 1. 20, eternally to <sup>p</sup> save, those that are his. <sup>21.</sup>

## ARTICLE VII.

From thence he shall come to judge SECTION  
the quick and the dead. ] In this fe- XIII.  
venth Article we confess, that Christ

<sup>q</sup> shall come the second time <sup>r</sup> from <sup>q</sup> Acts 1. 11. heaven, with great glory <sup>t</sup> to judge <sup>r</sup> Mat. 24. 30. the world. <sup>s</sup> Acts 17. 31.

In this last judgment, <sup>t</sup> Christ him- <sup>t</sup> Jo. 5. 22, 27. self, as supreme judge, shall pass the final Sentence: and the <sup>u</sup> Saints shall <sup>v</sup> 1 Cor. 6. 2. pass their Sentence of approbation.

All shall be judged, as well the <sup>w</sup> Quick that are <sup>x</sup> alive at the Lord's <sup>w</sup> 1 Pet. 4. 5. coming, as the Dead that shall be rais- <sup>x</sup> 1 Thes. 4. ed up. <sup>15.</sup>

They shall be judged of <sup>y</sup> all things <sup>y</sup> 2 Cor. 5. 10. done in the Body, whether good or evil; and that by the <sup>z</sup> Books of <sup>z</sup> Rev. 20. 12. God's Omniscience, of Life, of <sup>a</sup> man's <sup>a</sup> Rom. 2. 15, Conscience, and of the holy Scrip- <sup>16.</sup> tures.

ARTI-

## ARTICLE VIII.

SECTION  
XIV.*b* 1 Jo. 5. 7.*c* Acts 5. 3. 4.*d* Jo. 14. 26.*e* Jo. 15. 26.*f* Acts 13. 2.*g* Jo. 14. 16.*h* Rom. 5. 5.*i* 2 Thes. 2.  
13.

**I believe in the holy Ghost.]** In this eighth Article we profess to believe in the holy Ghost, who, in respect of his nature, is the <sup>b</sup> third Person in the divine essence, and therefore <sup>c</sup> true God. And as he proceedeth from the <sup>d</sup> Father and the <sup>e</sup> Son, so he is a <sup>f</sup> Person distinct from both. In respect of his Office he is called the <sup>h</sup> Holy Spirit, because he furnisheth our hearts with spiritual and saving Graces, by his work of <sup>i</sup> Sanctification.

## ARTICLE IX.

SECTION  
XV.*k* Eph. 2. 19.*l* Acts 2. 44.

47.

*m* Mat. 16. 18.*n* 1 Cor. 3. 11.*o* Eph. 2. 20.*p* Acts 2. 41,  
42.*q* Rom. 10. 15.

**The holy Catholick Church, the Communion of Saints.]** In this ninth Article, by the Church of God is meant the <sup>k</sup> Corporation, or general Family of <sup>l</sup> all true believers.

God's Church is <sup>m</sup> built upon a Rock: for <sup>n</sup> Christ is the personal Foundation of it, and the <sup>o</sup> Apostles and Prophets are it's doctrinal Foundation. And the marks of it, are the sincere <sup>p</sup> preaching of the Word of God, and the due administration of the holy Sacraments, by Ministers lawfully <sup>q</sup> called.

it

It is distinguished into the <sup>r</sup> Church <sup>r</sup> Acts 8. 1.  
<sup>r</sup> militant, which is here upon earth;  
 and the <sup>s</sup> Church triumphant, which <sup>f</sup> Heb. 12. 23.  
 is in Heaven.

The Communion of Saints is the  
 first Christian Privilege. For as the <sup>t</sup> 1 Jo. 1. 7.  
<sup>u</sup> mystical Body, the Church, hath <sup>u</sup> Eph. 5. 23,  
 an union with Christ, who is the <sup>25, 26.</sup>  
 Head of it; and therefore is Holy:  
 so in it there is a <sup>w</sup> Communion of <sup>w</sup> 1 Cor. 12,  
 the Members between themselves, <sup>26, 27.</sup>  
 which is called the Communion of  
 Saints.

The Church is Catholick, or uni-  
 versal, in respect of <sup>x</sup> Persons, Place, <sup>x</sup> Mat. 28.  
 Doctrine, and Time. <sup>19, 20.</sup>

# ARTICLE X.

**The forgiveness of sins.]** In this <sup>SECTION</sup>  
 tenth Article, the second Christian <sup>XVI.</sup>  
 Privilege is the <sup>y</sup> Forgiveness of sins, <sup>y</sup> Luke 24.  
 which is preached to all men, in the <sup>46, 47.</sup>  
 name of Christ, and sealed in <sup>z</sup> Bap- <sup>z</sup> Acts 2. 38.  
 tism: but is not communicable to  
 the <sup>a</sup> sinful angels. <sup>a</sup> 2 Pet. 2. 4.

<sup>b</sup> Sin is a transgression of the Law <sup>b</sup> 1 Jo. 3. 4.  
 of God; and is <sup>c</sup> onely forgiven by <sup>c</sup> Mar. 2. 7.  
 him, against whom it is committed.

Sin is distinguished into Original  
 sin, which is the <sup>d</sup> sinfulness of man's <sup>d</sup> Psal. 51. 5.  
 nature; and Actual sin, which is  
<sup>D</sup> <sup>c</sup> commit-



<sup>e</sup> Mat. 15. 19. <sup>c</sup> committed in thought, word, and deed. And both these sorts of sin  
<sup>f</sup> Rom. 6. 23. <sup>f</sup> deserve eternal death, but are <sup>g</sup> par-  
<sup>g</sup> Col. 2. 13. donable by the merits of Christ.

## ARTICLE XI.

SECTION  
XVII.

**The Resurrection of the body.]** In this eleventh Article, the third Christian Privilege, is the <sup>h</sup> raising of our mortal Bodies from the <sup>i</sup> corruption of the grave, unto immortal glory, by virtue of the <sup>k</sup> Resurrection of Christ.

The truth of this Article is founded upon the <sup>l</sup> Power and good Pleasure of God, who both can and will raise from the dead the <sup>m</sup> very same Body that died.

<sup>n</sup> Dan 12. 2. It hath been believed by the <sup>n</sup> Fathers under the old testament, as well  
<sup>o</sup> Acts 24. 15. as it is by Christians under the new, that there shall be a Resurrection both of the just and unjust.

## ARTICLE XII.

SECTION  
XVIII.

**The life everlasting.]** In this twelfth Article, the fourth Christian Privilege is the <sup>p</sup> enjoyment of everlasting Life.

By Life is here meant the fruition of all true happiness in soul and body :



dy: when the faculties of the Soul shall be <sup>r</sup> perfectly enlightned and <sup>r</sup> 1 Cor. 13. sanctified; and the <sup>c</sup> Body Spiritu- <sup>12.</sup> alized, and <sup>u</sup> exceedingly glorified. <sup>f</sup> Heb. 12. 22,

To this Life everlasting is opposed <sup>t</sup> 1 Cor. 15. <sup>23.</sup> <sup>44.</sup> <sup>w</sup> everlasting Death, which is the <sup>x</sup> portion of the wicked. <sup>u</sup> Phil. 3. 21.

And this Death consisteth in the <sup>w</sup> 2 Thes. 1. <sup>8, 9.</sup> loss of God's presence, and <sup>y</sup> all other comforts; and in the enduring the <sup>x</sup> Mat. 25. 41. <sup>y</sup> Rev. 14. 11. <sup>z</sup> Mar. 9. 44. <sup>a</sup> Rev. 21. 8. <sup>z</sup> sting of Conscience, and <sup>a</sup> torments of Hell fire, for ever.

First I learn to believe in God the SECTION  
Father &c. ] In the divine essence, Y X.  
which is but one, there are <sup>b</sup> three <sup>b</sup> 1 Jo. 5. 7.  
<sup>c</sup> distinct Persons; namely, <sup>d</sup> the Fa- <sup>c</sup> Mar. 3. 16,  
ther, the Son, and the holy Ghost, <sup>17.</sup>  
who are distinguished by their Pro- <sup>d</sup> Mat. 28. 19.  
perties.

It is the Property of the Father to <sup>e</sup> Psal. 2. 7.  
<sup>c</sup> beget the Son. It is the Property <sup>f</sup> Joh. 1. 14.  
of the Son to be <sup>c</sup> begotten of the  
Father. It is the Property of the <sup>g</sup> Jo. 15. 26.  
holy Ghost to <sup>s</sup> proceed from the  
Father and the Son.

The Creation of the World is as-  
cribed to the Father, who <sup>h</sup> made all <sup>b</sup> Heb. 1. 2.  
things by the Son, and <sup>i</sup> efficacy of <sup>i</sup> Gen. 1. 2.  
the holy Ghost.

The Redemption of mankind is

D 2 ascribed

k 1 Tim. 2.  
5, 6.

ascribed to the Son, as the <sup>k</sup>only person that became a ransom for them.

The Sanctification of God's elect people is ascribed to the holy Ghost, as the Spirit of holiness, by whose <sup>l</sup>operation they are made holy.

l 1 Pet. 1. 2.

## The COMMANDMENTS.

### SECTION XX.

m Psal. 119.  
96.

n Exod. 34.  
28.

o Exod. 31.  
18.

p Rom. 13.  
10.

**Ten Commandments.]** Though the <sup>m</sup>Commandment of God be exceeding broad, yet hath he, in great wisdom and compassion to us, contracted those many Laws into <sup>n</sup>ten Precepts, and those ten Precepts into <sup>o</sup>two Tables; both which are <sup>p</sup>fulfilled by one spiritual grace, which is Love.

Of the Commandments, some are propounded <sup>q</sup>negatively, and forbid Sins: and some are propounded affirmatively, and enjoyn Duties.

A negative Commandment forbiddeth every sort and degree of the Sin, and the inducements to it; and enjoyneth the <sup>r</sup>contrary Duty.

An affirmative Commandment enjoyneth every sort and degree of the Duty, and the <sup>s</sup>means conducing to it; and forbiddeth the <sup>t</sup>contrary Sin.

r 1 Thes. 5.  
22.

s Eph 4. 28.

t Rom. 14. 19.

u Mar. 7. 10.

A

A Commandement which enjoyneth the duty of one Related, enjoyneth also the <sup>w</sup> mutual duty of the other who is Related to him. <sup>w</sup> Eph. 6. 2, 4.

The same which God spake &c. ] SECTION  
The Ten Commandements were <sup>x</sup> delivered both by a voice, and by writing: and accordingly, the declared Will of God is distinguished into the <sup>y</sup> Unwritten, and the Written Word <sup>y</sup> 2 Thes. 2. 15.  
<sup>x</sup> Deut. 5. 22.

The Church had the unwritten Word of God, declared in <sup>2</sup> diverse manners, from the <sup>a</sup> beginning of the world, till the time of <sup>b</sup> Moses. And since the time of Moses, the Church hath had the written Word, which is called the <sup>c</sup> holy Scriptures. <sup>c</sup> Rom. 1. 2.

They are called Scriptures, because <sup>d</sup> Written; and Holy, because <sup>d</sup> Written by <sup>e</sup> holy men, who were inspired by the holy Ghost. <sup>e</sup> 2 Pet. 1. 20, 21.

# THE PREFACE.

I am thy Lord thy God who brought thee &c. ] In this Preface to the ten Commandements, is set forth the Authority of God that commandeth, and the reason of man's <sup>f</sup> Obedience <sup>f</sup> Hos. 13. 4.] to him onely.

He

## The CATECHISM

He that commandeth is the Creator and supreme Lord of all men and  
 g Gal. 6. 16. the God of <sup>3</sup> Israel his people: and  
 b Lev. 19. 37. therefore hath <sup>h</sup> authority to give  
 them Laws.

i Num. 15. Man is obliged to obey that <sup>i</sup> his  
 40, 41. God, who hath made, <sup>k</sup> preserved,  
 k Ja. 4. 12. and also <sup>i</sup> redeemed him from the  
 l Deut. 4. 20. Egyptian <sup>m</sup> bondage of Sin and Satan.  
 m Luke 1. 74.

## COMMANDEMENT I.

SECTION  
 XXII.

n I Jo. 3. 22.

**Thou shalt have none other Gods but me.]** In the Moral Law, which is the <sup>n</sup> Rule of good works, this first Commandement, which concerns the Acknowledgment of God, forbiddeth these Sins:

- o Psal. 14. 1. 1. The sin of Atheists, who <sup>o</sup> acknowledge no God.
- p Gal. 4. 8. 2. The sin of such as <sup>p</sup> serve false gods.
- q 2 Kin. 17. 33, 34. 3. The sin of such as <sup>q</sup> serve not the true God onely and a right.

The same Commandement enjoineth these Duties:

- r Mar. 12. 32. 1. That we acknowledge but one God.
- s I Cor. 8. 6. 2. That we have the <sup>s</sup> onely true God for our God: which must appear by our

1. Loving

- |                             |                        |                           |
|-----------------------------|------------------------|---------------------------|
| 1. <sup>c</sup> Loving      | } him above all others | <sup>t</sup> Mar. 12. 30. |
| 2. <sup>u</sup> Fearing     |                        | <sup>u</sup> Mat. 10. 28. |
| 3. <sup>w</sup> Trusting in |                        | <sup>w</sup> Prov. 3. 5.  |
| 4. <sup>x</sup> Obeying     |                        | <sup>x</sup> Acts 5. 29.  |

COMMAND. II.

**Thou shalt not make to thy self &c.]**

In this second Commandement, SECTION  
which concerns the worship of God, XXIII.  
are forbidden these Sins :

1. The appointing <sup>y</sup> any kind of Image for religious Worship. <sup>y</sup> Lev. 26. 1.
2. The Worshipping such an Image, or <sup>z</sup> any other Creature. <sup>z</sup> Rev. 22. 8,
3. The <sup>a</sup> neglect of the worship of the true God. <sup>a</sup> Rom. 1. 25.
4. The <sup>b</sup> worshipping him after a false manner : <sup>b</sup> Mat. 15. 8,

Because the Lord is a <sup>c</sup> jealous God, <sup>c</sup> Isa. 42. 8.  
and a <sup>d</sup> severe punisher of Idolaters. <sup>d</sup> Deut. 8. 19.

In the same Commandement are enjoyned these Duties :

1. That God <sup>e</sup> onely be religiously worshipped according to his own <sup>e</sup> Mat. 4. 10.  
<sup>f</sup> prescription. <sup>f</sup> Lev. 10. 1.

2. That he be worshipped both in <sup>g</sup> Body and <sup>h</sup> Spirit <sup>g</sup> Psal. 95. 6.

And to such worshipers, who <sup>b</sup> Jo. 4. 23.  
thus love and obey the Lord, he  
hath <sup>i</sup> promised his especial Mercy. <sup>i</sup> Jo. 9. 31.

## COMMAND. III.

SECTION  
XXIV.

**Thou shalt not take the Name &c.]**  
In this third Commandement, which concerns the Name of God, are forbidden these Sins:

- k* Job. 1. 5. 1. <sup>k</sup> Irreverend thoughts of God.  
*l* Rev. 13. 6. 2. <sup>l</sup> Blasphemy, or dishonourable mention of his Name.  
*m* Zech. 8. 17. 3. <sup>m</sup> False swearing, in avouching an untruth.  
*n* Mat. 5. 33. 4. <sup>n</sup> Perjury, or breaking a lawful Oath.  
*o* Rom. 2. 24. 5. <sup>o</sup> Causing the Name of God, and our holy Profession, to be blasphemed by others:

And such Sins God himself hath especially <sup>p</sup> threatned to punish.

In the same Commandement are enjoyned these Duties:

- q* Psal. 103. 1, 2. 1. To <sup>q</sup> think and speak reverently of the Names and Attributes of God.  
*r* Acts 13. 48. 2. To <sup>r</sup> glorify him in his holy Word and Ordinances, that bear his Name.  
*s* Deut. 6. 13. 3. To <sup>s</sup> use his Name with reverence in taking religious Oathes.  
*t* Jer. 4. 2. 4. To <sup>t</sup> observe such Oathes with religious care and conscience.

5. To

5. To <sup>u</sup> glorify God by a Christian <sup>u</sup> 1 Tim. 6: 1.  
converſation.

COMMAND. IV.

Remember that thou keep holy &c.]

SECTION  
XXV.

This fourth Commandement concerns the Sabbath of the Lord, which is to be kept holy, or <sup>w</sup> ſanctified: that is, ſeparated from a common to an holy uſe.

<sup>w</sup> Deut. 15.  
19, 20.

<sup>\*</sup> God ſanctified the ſeventh day, after he had finiſhed his work of the firſt Creation; and <sup>y</sup> accordingly he commanded his people to ſanctify it.

<sup>x</sup> Gen. 2. 3.  
<sup>y</sup> Exod. 31.  
16, 17.

After the Reſurrection of Chriſt, inſtead of the ſeventh day from the beginning of the Creation, was obſerved the firſt day of the week, called <sup>z</sup> the Lord's day. And to this is referred the <sup>a</sup> practice of Chriſt and his <sup>b</sup> Diſciples.

<sup>z</sup> Rev. 1. 10.  
<sup>a</sup> Jo. 20. 19,  
26.  
<sup>b</sup> Acts 20. 7.

In this Commandement is enjoyned an eſpecial attendance upon God's ſervice, on that day: ſuch as 1. <sup>c</sup> Prayer, 2. <sup>d</sup> Diſpencing and receiving his Word. 3. <sup>e</sup> Partaking in his Sacraments, 4. Relieving his Saints, and 5. Meditating upon his works of <sup>g</sup> Creation and <sup>h</sup> Redemption.

<sup>c</sup> Acts 16. 13.  
<sup>d</sup> Acts 13. 44.  
<sup>e</sup> Acts 20. 7.  
<sup>f</sup> 1 Cor. 16.  
1, 2.  
<sup>g</sup> Pſal. 92.  
title & verſes  
<sup>4, 5.</sup>  
<sup>h</sup> Deut. 5. 15.  
<sup>i</sup> Iſa. 58. 13.

In the ſame Commandement are forbidden our worldly <sup>i</sup> Undertakings

E

ings



<sup>k</sup> Neh. 13. 15. ings and <sup>k</sup> Employments, on this ho-  
 ly day : excepting such as concern  
<sup>l</sup> Mat. 12. 5. acts of <sup>l</sup> Piety, <sup>m</sup> Charity, <sup>n</sup> Necessity,  
<sup>m</sup> Luke 6. 9. or <sup>o</sup> Decency.  
<sup>n</sup> Luke 14. 5. The observati<sup>o</sup>n of this seventh  
<sup>o</sup> Luke 6. 1. Day, is to be <sup>p</sup> remembred every day:  
<sup>p</sup> Isa. 66. 23. and <sup>q</sup> Governors are to require that  
<sup>q</sup> Neh. 13. 17. observati<sup>o</sup>n of it, from all that are  
 subject to them.

### COMMAND. V.

#### SECTION XXVI.

**Honor thy father and thy mother &c.]**  
 In this fifth Commandement, which  
 is the Commandement of Relations,  
 and concerns man's Dignity, are en-  
 joyned the mutual Duties of Inferi-  
 ors and Superiors.

From Children to Parents is requir-  
<sup>r</sup> Lev. 19. 3. ed Honour, which implyeth 1. <sup>r</sup> Fear,  
<sup>s</sup> Gen. 31. 35. 2. <sup>r</sup> Reverence, 3. <sup>r</sup> Obedience, and  
<sup>t</sup> Eph. 6. 1, 2. 4. <sup>u</sup> Maintenance. And the <sup>w</sup> contra-  
<sup>u</sup> 1 Tim. 5. 4. ry Vices are forbidden.  
<sup>w</sup> Lev. 20. 9.

This Commandement concerns not  
<sup>x</sup> Heb. 12. 9. onely <sup>x</sup> natural Parents, but extends  
<sup>y</sup> Isa. 49. 23. also to <sup>y</sup> Magistrates in the State,  
<sup>z</sup> 1 Cor. 4. 15. <sup>z</sup> Ministers in the Church, and <sup>a</sup> Ma-  
<sup>a</sup> 2 Kings 5. 13. sters in Families; who are also cal-  
 led Fathers.

The reciprocal Duties of Superiors  
 to Inferiors are likewise required in  
 this Commandement: namely, of  
<sup>b</sup> natu-

## Briefly explained.

27

<sup>b</sup> natural Parents, <sup>c</sup> Magistrates, <sup>d</sup> Ministers, and <sup>e</sup> Masters. And the <sup>f</sup> contrary Vices are forbidden. <sup>g</sup> Eph. 6.4. <sup>h</sup> Psal. 78.70. <sup>i</sup> 71.

And here are also enjoined the <sup>j</sup> mutual Duties of Husbands and <sup>k</sup> Wives. <sup>l</sup> 1 Pet. 5.2. <sup>m</sup> Col. 4.1. <sup>n</sup> Psal. 106.37.

And to encourage all in their relative Duties to each other, here is an especial <sup>o</sup> Promise annexed to this <sup>p</sup> Precept. <sup>q</sup> Eph. 6.2,3.

## COMMAND. VI.

[Thou shalt do no Murther.] In this SECTION XXVII. sixth Commandement, which concerns man's Life, are forbidden these Sins:

1. <sup>i</sup> Hatred. <sup>j</sup> 1 Jo. 3.15.
2. <sup>k</sup> Causeless and revengful Anger. <sup>l</sup> Mat. 5.21, 22.
3. <sup>m</sup> Grievous Reproaches. <sup>n</sup> Psal. 64.3.
4. <sup>o</sup> Occasion of Bloodshed. <sup>p</sup> Deut. 22.8.
5. <sup>q</sup> Contrivance of man's Death. <sup>r</sup> 2 Sam. 12.9.
6. <sup>s</sup> Actual and wilful Murther. <sup>t</sup> Exod. 21.14.

In the same Commandement is enjoined the preservation of man's Life,

1. By a <sup>u</sup> seasonable and <sup>v</sup> moderate use of God's creatures ordained <sup>w</sup> for that end; <sup>x</sup> Eccl. 10.17. <sup>y</sup> 1 Tim. 5.23.

2. By a prudent <sup>z</sup> avoiding of <sup>aa</sup> Dangers; <sup>ab</sup> Mat. 10.23.

3. By flying all Sins: and particularly,

*f* Psal. 55. 23. larly, *t* Murther and Uncleaness, which are noted to be especially destructive to the *t* Body and *v* Soul of *u* Prov. 6. 32. him that commits them.

## COMMAND. VII.

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 SECTION  
XXVIII.  


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**Thou shalt not commit Adultery. ]**

In this seventh Commandement, which concerns man's Chastity, are forbidden

*w* Mat. 5. 27.

28.

*x* 2 Pet. 2. 14.

*y* Prov. 7. 10.

*z* Eph. 5. 3.

*a* Gal. 5. 19.

*b* Luke 16. 18.

Adulterous or lascivious {  
 1. *w* Thoughts,  
 2. *x* Looks,  
 3. *y* Attire,  
 4. *z* Words, and

5. *a* Acts of Adultery and Fornication; as also 6. *b* Unlawful Marriages.

Besides these Sins more directly against this Commandement, are herein also forbidden such Sins as become occasional to these: as, *c* Idleness, *d* Jerem. 5. 7. *d* Excess in eating and drinking, and the like.

In the same Commandement are enjoined Chastity and Modesty in *e* Thoughts, *f* Behaviour, and *g* Apparel; as also *h* Sobriety and Vigilancy.

*e* 1 Thes. 4.

4, 5.

*f* 1 Pet. 3. 2.

*g* 1 Tim. 2. 9.

*h* 1 Pet. 5. 8.

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 SECTION  
XXIX.  


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## COMMAND. VIII.

**Thou shalt not steal. ]** In this eighth Com-

Commandement, which concerns man's Goods, are forbidden these

Sins:

1. <sup>i</sup> Covetous Desires. <sup>i</sup> Jo. 12. 6.
2. <sup>k</sup> Bribery. <sup>k</sup> 1sa. 1. 23.
3. <sup>i</sup> Withholding other mens Dues. <sup>i</sup> Ja. 5. 4:
4. <sup>m</sup> Defraudation, or deceitful <sup>m</sup> 1Thes. 4. 6.  
Stealth.
5. <sup>n</sup> Oppression, or violent Rob- <sup>n</sup> Luke 3. 14.  
bery.

6. <sup>o</sup> Sacriledge, or robbing of God. <sup>o</sup> Mal. 3. 8.

In the same Commandement are enjoyned these Duties:

1. <sup>p</sup> To give to all their Dues. <sup>p</sup> Rom. 13. 7.
2. <sup>q</sup> To live in a lawful Calling. <sup>q</sup> Eph. 4. 28.
3. <sup>r</sup> To be diligent in that Calling. <sup>r</sup> 2 Thes. 3.
4. <sup>i</sup> To restore that which hath <sup>i</sup> 11, 12.  
been stolen. <sup>i</sup> Ezek. 33. 15.
5. <sup>t</sup> To give charitably to the <sup>t</sup> Prov. 3.  
poor. <sup>t</sup> 27, 28.
6. <sup>v</sup> To avoid the company of the <sup>v</sup> Prov. 29.  
breakers of this Law. <sup>v</sup> 24.

## COMMAND. IX.

**Thou shalt not bear false witness,** SECTION  
 &c. ] In this ninth Commandement, XXX.  
 which concerns man's good Name,  
 are forbidden these Sins:

1. <sup>w</sup> Lyes. <sup>w</sup> Eph. 4. 25.
2. <sup>x</sup> Groundless Jealousies. <sup>x</sup> 1Sam. 22. 13.
3. The <sup>y</sup> raising, <sup>z</sup> taking up, or <sup>y</sup> Exod. 23. 1.  
<sup>z</sup> Psal. 15. 3.  
<sup>z</sup> di-

*a* Prov. 10. 12. <sup>a</sup> divulging of false or malicious Reports.

*b* 1 Kings 21. 9, 10. 4. <sup>b</sup> The suborning or encouraging of false Witnesses.

In the same Commandement are enjoyned these Duties, which maintain <sup>c</sup> Veracity and Charity :

*c* Eph. 4. 15. 1. <sup>d</sup> To love and <sup>e</sup> speak the Truth.

*d* Zech. 8. 19. 2. <sup>f</sup> To preserve our own Reputation.

*e* Eph. 4. 25. 3. Seasonably to vindicate our  
*f* Phil. 4. 8. <sup>g</sup> selves and our <sup>h</sup> innocent Neighbours.

*g* Acts 25. 8. 4. <sup>i</sup> To cover the infirmities of others.  
*h* Luke 23. 41.  
*i* 1 Pet. 4. 8.

### COMMAND. X.

#### SECTION XXXI

[Thou shalt not covet thy neighbours house, &c.] In this tenth Commandement, which especially concerns man's Desires, are forbidden,

*k* Rom. 7. 7. 1. In general, <sup>k</sup> sinful lusts, and  
*l* Ja. 1. 14. the first <sup>l</sup> motions of original corruption ;

2. In particular, the coveting our  
*m* Mic. 2. 2. Neighbour's <sup>m</sup> House, <sup>n</sup> Wife, Ser-  
*n* Jer. 5. 8. vants, and <sup>o</sup> other Goods belonging  
*o* Acts 20. 33. to him.

In the same Commandement are enjoined these Duties :

*p* 1 Cor. 9. 25. 1. <sup>p</sup> To regulate our affections.

2. <sup>q</sup> To

*Briefly explained.*

31

2. <sup>q</sup> To restrain sinful Desires.

<sup>q</sup> Tit. 2. 12.

3. <sup>r</sup> To be content with our present estate. And for the attaining of this Contentment, we must use the Means : namely,

Meditation upon { 1. <sup>r</sup> God's appointments. <sup>f</sup> 1 Cor. 7. 20.  
2. <sup>r</sup> The creature's insufficiency. <sup>t</sup> Eccles. 5. 10.  
3. <sup>u</sup> Our own unworthiness. <sup>u</sup> Gen. 32. 10.

I learn two things: My duty towards God, &c.] The <sup>w</sup>two branches of Love <sup>x</sup> to God and Man, compleat a Christian's duty, and are not to be <sup>y</sup>separated.

SECTION XXXII.

<sup>w</sup>Mat. 22. 40.

<sup>x</sup>Acts 24. 16.

<sup>y</sup>1 Jo. 4. 21.

<sup>z</sup> God must be loved above all things; and that for his own sake.

<sup>z</sup> Luke 10.

27.

<sup>a</sup> A man's Neighbour must be loved as himself; and that for God's sake.

<sup>a</sup> Lev. 19. 18.

A man's Neighbour is any <sup>b</sup> other person beside himself, that stands in <sup>c</sup> need of his help: though he be of <sup>d</sup> another Nation or Religion; yea, though he be his <sup>e</sup> professed Enemy.

<sup>b</sup> Rom. 13. 8.

<sup>c</sup> Luke 10.

29, 33, 36,

37.

<sup>d</sup> Jo. 4. 9.

<sup>e</sup> Exod. 23.

4, 5.

A man loves his Neighbour as himself, when he loves him with the same kind of Love, which he owes to himself: and that is,

1. <sup>f</sup> Pure, not for gain;

<sup>f</sup> Luke 6. 32.

2. <sup>g</sup> Sin-

- g 1 Jo. 3. 18. 2. <sup>s</sup> Sincere, not fained ;  
 b 2 Tim. 3. 3. <sup>h</sup> Moderate, or less than his  
 2, 4. love to God ;  
 i Lev. 19. 17. 4. <sup>l</sup> Ordinate, tendering the Soul  
 more than the Body ;  
 k 1 Pet. 4. 8. 5. <sup>k</sup> Fervent, and constant.

SECTION  
XXXIII.

- To call for by diligent Prayer.]  
 Prayer is a calling upon God with  
 the <sup>l</sup> Heart, and sometimes with the  
<sup>m</sup> Voice, as well in a <sup>a</sup> prescript Form  
 of words, as in <sup>o</sup> occasional Expressi-  
 ons. Prayer ought to be made  
 31. 1. <sup>p</sup> To God as the <sup>q</sup> onely object  
 p Rom. 10. of religious worship ;  
 14. 2. <sup>i</sup> In Faith, and <sup>s</sup> according to the  
 q Mat. 4. 10. will of God ;  
 r Ja. 1. 6. 3. <sup>i</sup> In Sincerity of heart, and with  
 s 1 Jo. 5. 14. the <sup>u</sup> use of means to attain what is  
 t Psal. 145. desired ;  
 18. 4. <sup>w</sup> Through the mediation of  
 u Neh. 2. 4, 5. Christ, and <sup>x</sup> with Charity to men ;  
 w Jo. 16. 23. 5. With <sup>y</sup> Fervency, and <sup>z</sup> Perse-  
 x Mar. 11. 25. verance.  
 y Ja. 5. 16.  
 z Luke 18. 1.

The LORD'S Prayer.

SECTION  
XXXIV.

- 1 Luke 11.  
 1, 2.

In the Lord's Prayer ( which is so  
 called because <sup>a</sup> taught us by our  
 Lord Jesus Christ ) are contained the  
 Preface



Preface, six Petitions, and the Dox-  
ologie or Conclusion.

THE PREFACE.

**Our Father, which art in heaven,]**  
In this Preface, we are taught to di-  
rect our Prayers<sup>b</sup> to God in the hea- *b* Lam. 3. 41.  
vens: because he onely is <sup>c</sup> every *c* 1 Kin. 8.  
where present to receive all our Pe- 38, 39.  
titions, though but conceived in  
heart.

As he is our Father, he is <sup>d</sup> most *d* Mat. 7. 11.  
willing to relieve: and we ought to  
come unto him with humble<sup>e</sup> Con- *e* 1 Jo. 5. 14.  
fidence.

As he is in Heaven, he is <sup>f</sup> most a- *f* Psal. 115. 3.  
ble to relieve: and we ought to come  
unto him with holy <sup>g</sup> Reverence. *g* Eccles. 5. 2.

In that we are taught to say, Our  
Father; we are commanded to <sup>h</sup> pray *h* 1 Thes. 5.  
one for another, as brethren: and 25.  
we ought to come unto God with  
brotherly <sup>i</sup> Charity. *i* Zeph. 3. 9.

PETITION I.

**Hallowed be thy Name.]** The three  
first Petitions concern God's Glo-  
ry; the three last concern our own  
Wants.

SECTION  
XXXV.

In this first Petition, we are taught  
to desire and endeavour <sup>k</sup> first and *k* Psal. 148. 13.  
F chiefly

## The CATECHISM

chiefly the glorification of God's holy Name.

By the Name of God is meant, in  
 1. his<sup>m</sup> Titles; as, Lord,  
 God, &c.  
 2. his<sup>n</sup> Attributes; as, his  
 Mercy, Justice, &c.  
 3. his<sup>o</sup> Memorials; as, his  
 Word, Day, &c.

To Hallow, or P sanctify, signify-  
 eth to consecrate to an holy use, or  
 to glorify.

So that in this Petition we pray,  
 that the great 9 Name of our God,  
 and our holy Profession be not blas-  
 phemed, but glorified by our selves  
 and others; in thought, word, and  
 deed.

## PETITION II.

SECTION  
XXXVI.

**Thy Kingdom come.]** In this se-  
 cond Petition, we are taught to pray,  
 that the Kingdom of God may be  
 established; and that the contrary  
 Kingdoms of Satan, Sin, and Death  
 may be destroyed.

The Kingdom of God is threefold;  
 namely, the  
 Kingdom of  
 1. Power,  
 2. Grace,  
 3. Glory.

1. The

1. The Kingdom of Power is that whereby God <sup>x</sup> ruleth over all creatures, though his professed enemies. And concerning this we pray, that he would <sup>y</sup> order all things for the <sup>y</sup> *Pfal. 67. 3, 4.* glory of his name, and the good of his people.

2. The Kingdom of Grace is that whereby God <sup>z</sup> ruleth in the hearts <sup>z</sup> *Heb. 1. 8.* of his children, by his Word and Spirit. And concerning this we pray, that he would <sup>a</sup> deliver us from the <sup>a</sup> *Col. 1. 13.* power of darkness, increase our graces, and propagate his Gospel.

3. The Kingdom of Glory is <sup>b</sup> in <sup>b</sup> *Luke 23. 42, 43.* heaven. And concerning this we pray, that God would finish thete dayes of Sin, and send his <sup>c</sup> Son Jesus Christ in <sup>c</sup> *Mat. 25. 34.* the clouds for the accomplishment of our Salvation.

In praying that <sup>d</sup> God's Kingdom <sup>d</sup> *Rev. 12. 10.* may Come, we desire that his spiritual dominion may be settled, where it is not received; and may be <sup>e</sup> enlarged, <sup>e</sup> *Mic. 4. 8.* where it is received.

### PETITION III.

*Thy will be done &c.*] In this third *SECTION XXXVII.* Petition is expressed the Matter, and the Manner of our obedience to God.

The Matter of our obedience is,

F 2

that

*f* Luke 22. 42. that God's <sup>f</sup> Will may be done, and not ours. And this Will of God is two fold ; namely, { 1. <sup>s</sup> Secret, and 2. Revealed.

*b* Acts 21. 13, 14. Concerning God's Secret Will, which requireth <sup>b</sup> Passive obedience, we pray for patient <sup>i</sup> submission to it.

*i* Mat. 23. 42. Concerning <sup>k</sup> God's Will revealed in his Word, which requireth <sup>i</sup> Active obedience ; we pray that he would both <sup>m</sup> teach us to know it, and enable us to perform it.

*k* Psal. 40. 8. The Manner of our obedience is the pattern of the holy <sup>n</sup> Angels in heaven, who do the will of God perfectly : for they minister unto him, 1. <sup>o</sup> Readily, 2. <sup>p</sup> Speedily, 3. <sup>q</sup> Faithfully, and 4. <sup>r</sup> Constantly.

*l* Acts 9. 6.  
*m* Psal. 143. 10.  
*n* Psal. 103. 20.  
*o* Job 1. 6.  
*p* Isa. 6. 2.  
*q* Psal. 103. 21.  
*r* Mat. 18. 10.

#### PETITION IV.

**SECTION XXXV.** **Give us this day &c** ] In this fourth Petition we are taught to profess our dependence upon God for this present <sup>f</sup> life, and the supports of it.

*f* Acts 17. 25. By <sup>t</sup> Bread, are meant all outward comforts necessary for this Life.

*t* Psal. 37. 25. By <sup>u</sup> Our bread, is meant that which is procured by direct and honest means.

*u* 2 Thes. 3. 12. By Dayly bread, is meant that which is <sup>w</sup> convenient for our present

*w* Prov. 30. 8. which is <sup>w</sup> convenient for our present

lent condition and occasions.

By saying to our heavenly Father,  
Give us our bread; we desire it may  
be given us with his fatherly  $\times$  ble $\text{--}$   $\times$  Exod. 23:  
sing. 25.

By saying, This day; we intimate  
our  $\gamma$  contentedness with present ne-  $\gamma$  Exod. 16.4.  
cessaries, and our purpose to  $\text{z}$  conti-  $\text{z}$  1 Thes. 5.  
nue dayly prayer. 17.

And by thus praying, 1. We cast  
our  $\text{a}$  cares upon God, 2. We obtain  $\text{a}$  Phil. 4. 6.  
 $\text{b}$  good things from his fatherly hand,  $\text{b}$  Mat. 7. 11.  
and, 3. His  $\text{c}$  good creatures are san-  $\text{c}$  1 Tim. 4.4,  
ctified to us. 5.

And if we be required thus Dayly  
to seek food for our frail Bodyes;  $\text{d}$  Mat. 6. 33.  
 $\text{d}$  much more are we obliged to  $\text{e}$  la-  $\text{e}$  Jo. 6. 27.  
bour for the spiritual food of our  
Souls.

# PETITION V.

And forgive us our trespasses, &c.] SECTION  
In this fifth Petition, which is cou- XXXIX.  
pled with the fourth, we are taught  
 $\text{f}$  Dayly to beg pardon for Sin; as we  $\text{f}$  Psal. 7. 11.  
Dayly beg our necessary food.

By Trespasses, or  $\text{g}$  debts, are meant  $\text{g}$  Mat. 18. 32,  
Sins, by which we become indebted 35.  
to the justice of God. So that here-  
in,  $\text{h}$  God is the Creditor,  $\text{i}$  Man the  $\text{b}$  Psal. 51. 4.  
Debtor, Sin the Debt, and Christ the  $\text{i}$  Isa. 53. 6.  
Surety. There-

- & Psal. 130. 3. Therefore we pray, 1. That <sup>k</sup> God would not exact of us the penalty of Sin, 2. That he would accept of  
 12 Cor. 5. 21. <sup>l</sup> Christ's satisfaction for us, and 3.  
 m Eph. 4. 32. That he would for <sup>m</sup> Christ's sake discharge us from the debt. And so For-  
 n 1 Jo. 1. 9. giveness is an act of God's <sup>n</sup> justice, in reference to Christ; but an act of  
 o Mic. 7. 18. <sup>o</sup> mercy to the Sinner.

Our Forgiving the trespasses of others is used as an Argument to God, and an Obligation to our selves.

p Luke 11. 4. Our Argument is; If <sup>p</sup> we, who are prone to revenge, can by God's grace forgive others; how much more will he, who is infinite in mercy, forgive us. Our Obligation is, so to <sup>q</sup> forgive others, as we desire God to forgive us.

q Mar. 11. 25, 26.

## PETITION VI.

### SECTION XL.

And lead us not into temptation, &c.] In this sixth Petition, which is coupled with the fifth, we are taught to pray for deliverance from the <sup>r</sup> power of Sin; as we pray in the former Petition, to be delivered from the guilt and condemnation of it.

r Rom. 8. 1. We pray conditionally, if it please God, to be <sup>t</sup> delivered from Temptation: but we pray absolutely, to

to

to be <sup>t</sup> delivered from the Evil of <sup>t</sup> Jo. 17. 15  
it.

Though God be pleased to try us,  
yet properly he <sup>u</sup> tempteth, or entic- <sup>u</sup> Ja. 1. 13.  
eth, not to evil: however, for our <sup>2</sup> Sam.  
sins, he may both suffer <sup>w</sup> Satan to <sup>w</sup> } 24. 1.  
tempt us to Sin; and may <sup>x</sup> with- <sup>1</sup> Chron.  
draw the assistance of his holy Spirit <sup>x</sup> 1 Sam. 16.  
from us. <sup>14.</sup>

If it please God that we be temp-  
ted, our prayer is, that he will

{ 1. <sup>y</sup> Be with us in } the Temp- <sup>y</sup> Psal. 23. 4.  
2. <sup>z</sup> Support us under } tation. <sup>z</sup> 1 Cor. 10.  
3. <sup>a</sup> Deliver us out of } <sup>13.</sup>  
<sup>a</sup> 2 Pet. 2. 9.

There is the evil One, which is Sa- <sup>a</sup> 2 Pet. 2. 9.  
tan; and the evil Thing, which is Sin:  
and we pray to be <sup>b</sup> delivered from <sup>b</sup> Psal. 119.  
the dominion of both, because <sup>c</sup> Pray- <sup>133.</sup>  
er is an especial meanes to preserve <sup>c</sup> Mat. 26. 41.  
from the danger of temptation to e-  
vil.

## The DOXOLOGIE.

For thine is the Kingdom &c. ] SECTION  
This Conclusion of the Lord's Pray- XLI.  
er is both a form of Thanks-giving,  
such as had been anciently <sup>d</sup> used by <sup>d</sup> 1 Chron.  
David; and also a Reason, why the <sup>29. 11.</sup>  
foregoing Petitions are presented to  
our heavenly Father. The Rea-  
son is, because unto him belongeth  
<sup>c</sup> all



*e* Pſal. 96. 7, *e* all Dominion, Power, and Glory.  
10.

By Kingdom, is meant Authority  
*f* Pſal. 22. 28. and *f* Right of dominion over all.

*g* 2 Chron. 20. 6. By Power, is meant *g* Almighty ability to command all.

*h* Rev. 5. 13. By Glory, is meant that *h* Honour arising from the excellency of God's goodness and greatness, which is due to him from all creatures.

By For ever, is shewed, that, though  
*i* Dan. 2. 37. *i* Dominion, Power and Glory do in some respect belong to earthly Princes; yet *k* originally, eminently and eternally they belong onely unto God.

*l* Jer. 28. 6. AMEN, or *l* So be it, signifyeth  
*m* 1 Cor. 14. 16. *m* Approbation, *n* Assurance, and *o* Desire of accomplishment.

*n* 2 Cor. 1. 20.  
*o* 1 Kin. 1. 36.

SECTION  
XLII.

*p* 1 Tim. 2. 1.

What desirest thou of God in this Prayer? There are four parts of Prayer: namely, *p* Supplication, Apprecation, Intercession, and Giving of thanks.

1. Supplication, or Deprecation, *q* Hof. 14. 2. is made for the *q* avoiding of the evil of sin or punishment. And to this belong the *r* Confessions of sin, and the observation of religious Fasting.

2. Apprecation, or Prayer, is made for

*Briefly explained.*

41

for the <sup>t</sup>attaining of good things spi- <sup>f</sup>Phil. 4. 6.  
ritual, or temporal.

3. Intercession, or <sup>t</sup>Prayer for o- <sup>t</sup>Ja. 5. 16.  
thers, is made for those whom God  
requireth us to pray for.

4. <sup>v</sup>Giving of thanks is returned <sup>v</sup>Heb. 13. 15.  
for good things received. And to  
this belong the <sup>w</sup>singing of Psalms, <sup>w</sup>Psal. 81. 1,  
and the observance of religious <sup>2, 3.</sup>  
Feasting.

Prayer supposeth <sup>x</sup>sense of want; <sup>x</sup>Ja. 1. 5.  
and Thanksgiving supposeth <sup>y</sup>sense <sup>y</sup>Psal. 103. 2,  
of enjoyment.

What God hath absolutely <sup>z</sup>re- <sup>z</sup>Psal. 119. 4,  
quired, or <sup>a</sup>promised; must be abso-  
lutely prayed for: and what he hath <sup>a</sup>1 Chron.  
absolutely <sup>b</sup>forbidden, must be abso- <sup>17. 23.</sup>  
lutely prayed against. <sup>b</sup>Psal. 119.

What God hath required, or <sup>133.</sup>  
promised <sup>c</sup>conditionally; must be <sup>c</sup>Luke. 22.  
prayed for under the same condi- <sup>42.</sup>  
tions.

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The SACRAMENTS.

**Two Sacraments only &c.]** As SECTION  
there were two chief Sacraments of XLII.  
the old Testament; namely, <sup>d</sup>Cir- <sup>d</sup>Exod. 12.  
cumcision, and the Passover: so there <sup>48.</sup>  
are two Sacraments of the new Te-  
G stament;

*e* 1 Cor. 12. 13. *f* statement; namely, <sup>e</sup> Baptism, and the Supper of the Lord.

*f* Col. 2. 11, 12. By Baptism, which <sup>f</sup> answereth to Circumcision, we are <sup>e</sup> admitted into the Church of Christ: and by the *g* Acts 2. 41. Lords Supper, which <sup>h</sup> answereth to the Passover, we are spiritually <sup>i</sup> nourished.

*h* 1 Cor. 5. 7, 8.

*i* Acts 2. 42.

*k* Jo. 3. 5.

Baptism setteth forth new <sup>k</sup> Birth: and therefore it is administred but once, because it is sufficient to be <sup>l</sup> once born. The Lords Supper setteth forth spiritual <sup>m</sup> Food: and therefore it is administred <sup>n</sup> often, because it is expedient to be often fed.

*l* Jo. 3. 4.

*m* 1 Cor. 11. 33.

*n* 1 Cor. 11. 26.

---Outward and visible signe---ordained by Christ himself, &c.] Christ in his gracious condescension to us, ordained Sacramental Signes, 1. To <sup>o</sup> inform our understandings; 2. To <sup>p</sup> refresh our memories; and 3. To <sup>q</sup> excite our affections.

*o* Gal. 3. 1.

*p* Luke 22. 19.

*q* Zech. 12. 10.

--- As a means whereby we receive &c.] The outward Signes do <sup>r</sup> signify, <sup>s</sup> exhibite, and <sup>t</sup> seal the spiritual Graces to the believing receiver.

*r* Gen. 17. 11.

*s* Mat. 26. 26.

*t* Rom. 4. 11.

*u* Mat. 28. 19.

*v* 1 Cor. 11. 23.

[Two Parts.] The use of the outward Signes, both in <sup>v</sup> Baptism and the <sup>w</sup> Lords Supper, is warranted by God's command: and the benefit of the

the inward Graces, both in that *x* Acts 2. 38,  
*x* first and *y* second Sacrament, is as-  
 fured by God's promise. *y* 1 Cor. 10.  
 16.

**Water wherein the person is baptiz- SECTION**  
 ed &c. ] Baptism signifyeth a <sup>a</sup> wash- XLIV.  
 ing, or application of water by <sup>a</sup> dip-  
 ping or <sup>b</sup> sprinkling, <sup>c</sup> in the name of *a* Acts 8. 38.  
 the blessed Trinity. *b* Heb. 10. 22.

<sup>d</sup> Necessity of being washed, sup- *c* Mat. 28. 29.  
 poseth pollution: and the pollution *d* Mat. 3. 14.  
 of sin, <sup>e</sup> which defileth the soul, sup- *e* Psal. 51. 2.  
 poseth a necessity of being <sup>f</sup> baptized *f* Heb. 9. 14.  
 in the name of God himself; and not  
 of a <sup>g</sup> Creature onely, how <sup>h</sup> excel- *g* 1 Cor. 1. 13.  
 lent soever. *h* verses 14,

**A death unto Sin &c.]** By the Bap- 15.  
 tism of Water is signifyed and sealed  
 the <sup>i</sup> washing of Regeneration, and <sup>i</sup> Tit. 3. 5.  
 sanctification of the Spirit; for the  
<sup>k</sup> Purging and <sup>l</sup> Mortification of sin, *k* Acts 22. 16.  
 and for the <sup>m</sup> Resurrection to new- *l* Rom. 6. 3.  
 ness of Life. *m* verse 4.

--being by nature born in Sin &c ]  
 There are three states of man in this  
 world:

1. The state of <sup>n</sup> Innocency, where- *n* Eccl. 7. 29.  
 in the first man was created <sup>o</sup> after the *o* Gen. 1. 26.  
 Image of his maker; which did chiefly  
 consist in the <sup>p</sup> Wisdom, <sup>q</sup> Righteous- *p* Col. 3. 10.  
 ness, and true Holyness of the Soul. *q* Eph. 4. 24.

- r* Rom. 5. 12. 2. The state of <sup>r</sup> Sin into which man fell by disobedience; and in  
*f* Eph. 2. 3. which <sup>r</sup> all men are naturally born.  
*t* Rom. 6. 14. 3. The state of <sup>r</sup> Grace, into which  
*v* Eph. 2. 4, 5. man is delivered by <sup>u</sup> Christ.

SECTION  
XLV.

**Repentance, whereby they forsake sin; ]** Repentance and Faith are two chief Christian doctrines preached by <sup>w</sup> Christ, and his holy <sup>x</sup> Apostles.

*w* Mar. 1. 14, 15. True Repentance, which is a <sup>y</sup> turning from sin unto God, hath four parts: namely,

*z* 2 Cor. 7. 10. 1. Contrition, or <sup>z</sup> godly sorrow; which grieveth <sup>a</sup> more for the Sin, than for the punishment.  
*a* 2 Sam. 24. 10, 17.

*b* 1 Jo. 1. 9. 2. Confession of sin; which is to be made alwaies unto <sup>b</sup> God, and in some cases unto <sup>c</sup> men.  
*c* Ja. 5. 16.

3. Restitution in some cases; which is to be made to the <sup>d</sup> injured person, or to such <sup>e</sup> others as God hath appointed.  
*d* Ezek. 33. 15.  
*e* Num. 5. 8.

*f* Ezek. 18. 21. 4. Conversion, which is a <sup>f</sup> turning from every known Sin, to the <sup>g</sup> practice of the contrary Duty.  
*g* Eph. 5. 11.

**Faith, whereby they stedfastly believe the promises &c. ]** The same Faith which firmly assenteth to the Articles of belief, <sup>h</sup> embraceth also the promises of the Gospel, and with <sup>i</sup> full assu-

assurance applyeth them; as being made unto us by a God, who is <sup>k</sup> faithful and <sup>l</sup> able to perform them. <sup>k</sup> Heb. 11. 11. <sup>l</sup> Rom. 4. 20, 21.

**Why are Infants baptized &c.]**

<sup>m</sup> Infant-members of Christian Families are now as capable of the benefit of God's Covenant in <sup>n</sup> Baptism, as <sup>n</sup> Acts 16. 33. <sup>o</sup> Children in religious families were <sup>o</sup> Deut. 29. anciently capable to enter into Covenant with God, in <sup>p</sup> Circumcision. And <sup>p</sup> Gen. 17. 13. a Child which is <sup>q</sup> free born, is as capable of the Privileges of a City; as the man that purchased his freedome with a sum of money. <sup>q</sup> Acts 22. 28.

**Because they promise them both by their Sureties:]** As Children were healed by Christ upon the Faith of their <sup>r</sup> fathers, <sup>s</sup> mothers, and other <sup>r</sup> Mar. 9. 17, <sup>t</sup> friends: so whole <sup>u</sup> households have <sup>u</sup> Mat. 15. 22, been admitted to be cleansed by Baptism, upon the profession of their <sup>t</sup> Luke 7. 2, friends, as Sureties. <sup>3, 9, 10.</sup>

**When they come to age themselves are bound to perform]** As Infants and other impotent persons, while such, are not capable to perform the Apostle's Rule of <sup>w</sup> working for their <sup>w</sup> 2 Thes. 3. bread, and yet are obliged to perform it, when they are capable: so when Infants and ignorant persons come

- x* Jo. 9. 21. come to <sup>x</sup> age, and be capable of instruction, they are obliged to the  
*y* Acts 17. 30. actual performances of <sup>y</sup> Repentance  
*z* Acts 19. 18. and <sup>z</sup> Faith, which in Baptism were promised for them.

SECTION  
XLV.

- For the continual remembrance of the Sacrifice &c. ]** The second Sacrament of the new Testament is called in Scripture, the <sup>a</sup> Lord's Table, the <sup>b</sup> Lord's Supper, and the <sup>c</sup> Breaking of bread. And it beareth the name of the Lord Jesus Christ, as being a standing memorial of the <sup>d</sup> Sacrifice of himself once offered: and so is to continue in his Church, until his second coming, at the end of the world.
- a* I Cor. 10. 21.  
*b* I Cor. 11. 20.  
*c* Acts 20. 7.  
*d* Heb. 10. 12.  
*e* I Cor. 11. 26.

- Bread and Wine &c. ]** Christ was pleased to set forth our most intimate communion with him, by <sup>f</sup> receiving and <sup>g</sup> feeding upon food, by which our <sup>h</sup> life is maintained.
- f* Jo. 1. 12.  
*g* Jo. 6. 53.  
*h* verse 57.

- <sup>i</sup> Bread is a sort of necessary food, of most common, dayly, and wholsome use: and <sup>k</sup> Wine is a liquor, which serveth not onely to quench thirst, but also to relieve bodily infirmities. So that <sup>l</sup> Bread and Wine, being most excellent in their kind, do fitly set forth that <sup>m</sup> perfect spiritual nourishment,
- i* Lev. 26. 26.  
*k* I Tim. 5. 23.  
*l* Psal. 104. 15.  
*m* Jo. 6. 57.



rishment, which is to be found in Christ.

**The Body and Blood of Christ &c.]** **SECTION XLVII.**  
 The <sup>n</sup> Bread broken, signifyeth the  
<sup>o</sup> Body of Christ broken for us: and  
 the <sup>p</sup> Wine poured out, signifyeth  
 the <sup>q</sup> Blood of Christ shed for us,

<sup>n</sup> I Cor. II.  
 23.  
<sup>o</sup> verse 24.  
<sup>p</sup> Mat. 26. 27.  
<sup>q</sup> verse 28.  
<sup>r</sup> Jo. 6. 51.

The Bread and Wine administred, signify and seal the <sup>r</sup> giving of Christ, with all the benefits of his <sup>r</sup> Death to the true <sup>r</sup> believer.

<sup>r</sup> I Cor. II.  
 26.

The Body and Blood of Christ are <sup>u</sup> really received into the <sup>w</sup> heart of the worthy communicant, by the grace of <sup>x</sup> Faith.

<sup>t</sup> Jo. 6. 35.  
<sup>u</sup> Jo. 6. 55,  
<sup>w</sup> verse 56.  
<sup>x</sup> Jo. I. 12.

**The strengthening and refreshing of our Souls &c.]** **SECTION XLVIII.**  
 As the Soul, or inward man, to be here fed, is a <sup>y</sup> Spirit: so the Body and Blood of Christ is <sup>z</sup> spiritual food, and is to be received after a spiritual <sup>a</sup> manner.

<sup>y</sup> Prov. 18.  
 14.  
<sup>z</sup> Jo. 6. 63,  
<sup>a</sup> verse 64.

<sup>b</sup> Bread and Wine at the Lord's Table, are not changed in nature, but in use; as being outward Signs ordained, according to the nature of Sacraments, to <sup>c</sup> signify something which is inward and spiritual.

<sup>b</sup> Mat. 26. 26,  
 29.  
<sup>c</sup> I Cor. II.  
 25.

**To examine themselves &c.]** To the worthy receiving of this holy Sacrament, is required <sup>d</sup> Self-examination,

<sup>d</sup> I Cor. II.  
 28.

e verse 29.

nation which supposeth a competency of <sup>e</sup> Knowledge in the communicant.

We must examine our selves concerning these particulars :

f 1 Cor. II.

31.

g Isa. I. 17, 18.

b Jo. 7. 37,

38.

i Acts 2. 46,

47.

k 1 Cor. II.

33.

l Mat. 10. 8.

1. <sup>i</sup> The sincerity of our Repentance for sins past.

2. Our <sup>e</sup> purpose of Reformation for the time to come.

3. The <sup>n</sup> exercise of true Faith, in thirsting after Christ.

4. Our <sup>i</sup> Thankfulness to God for the benefits here received from him.

5. Our <sup>k</sup> Charity to men, in freely giving to, and forgiving them; as

<sup>i</sup> God doth here deal graciously with us.

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The E N D.

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An



A N

## E S S A Y

O F

QUESTIONS and ANSWERS

*Orderly framed out of the foregoing*

NOTES.

QUEST. **VV** *HT is your first* SECTION  
*Name called a Chri-* I.  
*stian Name?*

ANSW. My first Name is called a Christian Name, because it was given me when I was a baptized into CHRIST: and therefore also I am called a Christian. *a Gal. 3. 27.*

QUEST. *What was done for you, when you were baptized?*

ANSW. When I was baptized, there were three Christian Privileges conferred upon me; and three Christian Duties promised, to be performed by me.

H

QUEST.

QUEST. *Who did promise for you in Baptism?*

ANSW. In Baptism my God-fathers and God-mothers did promise for me, by the appointment of my Parents, of <sup>b</sup> whom God requireth that I be taught the Duty of a Christian.

b Eph. 6. 4.

QUEST. *Which are the three Christian Privileges conferred upon you in Baptism?*

ANSW. The first Christian Privilege conferred upon me in Baptism, is, that I was made a <sup>c</sup> Member of the Church of Christ. The second Privilege is, that I was made a <sup>d</sup> Child of God by adoption. The third Privilege is, that I was made an heir of God to an heavenly Kingdom.

c Eph. 5. 30.

d Rom. 8.  
16, 17.

## SECTION II.

QUEST. *Which are the three things promised in Baptism, to be performed by you?*

ANSW. The first thing promised in Baptism, to be performed by me, is, that I should renounce my three spiritual Enemies. The second thing promised for me is, that I should believe the twelve Articles of the Christian Faith. The third thing promised for me is, that I should keep

keep the ten Commandements.

QUEST. Which are your three spiritual Enemies?

ANSW. My three spiritual Enemies are, <sup>e</sup> the Devil, the World, <sup>e Eph. 2.</sup> and the Flesh. <sup>1, 2, 3.</sup>

QUEST. What is the Devil?

ANSW. The Devil is an evil Spirit, or lost Angel.

QUEST. Why is the Devil called an Enemy?

ANSW. The Devil is called an Enemy and Adversary, because he <sup>f</sup> tempteth to sin, <sup>g</sup> accuseth for sin, <sup>f Mat. 4. 3.</sup> and <sup>h</sup> hindereth from doing good. <sup>g Rev. 12. 10.</sup>  
<sup>h Zech. 3. 1.</sup>

QUEST. What mean you by the World, your second spiritual Enemy?

SECTION  
III.

ANSW. By the World I mean those <sup>i</sup> Men and Vanities of this <sup>i Jo. 2. 15.</sup> present evil world, by which I am tempted to sin.

QUEST. How are the Vanities of the World distinguished?

ANSW. The Vanities of the World are distinguished into the <sup>k</sup> lust of the flesh, which is Pleasure; <sup>k i Jo. 2. 16.</sup> the lust of the eyes, which is Riches; and the pride of life, which is Honour.

QUEST. What mean you by the  
H 2                      Flesh

*Flesh, your third spiritual Enemy?*

*l Rom. 8. 7.* ANSW. By the <sup>1</sup> Flesh I mean the natural corruption, and unmortified lusts in the soul of man.

QUEST. *Why is this Flesh called an Enemy?*

*m Gal. 5. 17.* ANSW. The Flesh is called an Enemy, because it <sup>m</sup> hindereth from doing good, and inclineth to do evil.

SECTION  
IV.

QUEST. *What is the second thing, which was promised for you in Baptism?*

*n Acts 8. 36, 37.* ANSW. The second thing promised for me in Baptism is, that I should <sup>n</sup> believe the Doctrine of Christianity.

QUEST. *What is it to Believe as a Christian?*

*o Eph. 1. 13.* ANSW. To Believe as a Christian is, so <sup>o</sup> to receive and embrace the truth of the Gospel, as to trust in Christ alone for salvation.

QUEST. *What then is the Object of a Christian's Faith?*

ANSW. The doctrinal Object of Faith is, in general, the holy Scripture; and more particularly, the <sup>p</sup> Gospel of salvation.

QUEST.

QUEST. *Why is it necessary that you so Believe?*

ANSW. It is necessary that I Believe, because <sup>a</sup> God hath commanded me to Believe; and because without Faith I cannot be saved.

QUEST. *What is the third thing which was promised for you in Baptism?*

SECTION  
V.

ANSW. The third thing promised for me in Baptism is, that I should at all times keep all Gods Commandments. Psal. 119. 112, 128.

QUEST. *How many Covenants hath God made with man?*

ANSW. God hath made two Covenants with man: namely, <sup>s</sup> the Covenant of Works, and the Covenant of Grace. Rom. 10. 5, 6, 9.

QUEST. *By which of these Covenants do you expect to be saved?*

ANSW. I cannot be saved by the Covenant <sup>t</sup> of Works, which requireth perfect Obedience: but I trust to be saved by the Covenant of Grace, which requireth Faith in Christ. Eph. 2. 8, 9.

QUEST. *What necessity then is there of good Works, if you cannot be saved by them?*

H 3.

ANSW.



ANSW. Good works are necessary, for the "glorifying of God, for the edifying my Neighbour, and for the justifying mine own Faith.

SECTION  
VI.

QUEST. *What help doth God afford to the performance of good Works?*

ANSW. To the performance of good Works " God giveth the Will, the Power, and the Act.

QUEST. *How may such help be obtained from God?*

ANSW. Help to perform good Works may be obtained from God, by " Thankfulness for spiritual mercies already received, and by Prayer for a supply of the same in the time to come.

QUEST. *How is God's Calling us to salvation distinguished?*

ANSW. God's Calling us to salvation, is either " common Calling of a Nation, City, or Family; or special Calling of a particular Person.

QUEST. *What is God's special Calling?*

ANSW. God's special or effectual Calling, is that, whereby he " calleth a Person out of his natural state of sin, unto Holyness and Salvation; and

and that ordinarily, by the Gospel preached.

The CREED.

QUEST. *What is God?*

ANSW. God is an eternal <sup>a</sup> Spirit, whose Being is of himself.

SECTION VII.

QUEST. *Why do you believe in GOD?*

<sup>a</sup> Jo. 4. 24.

ANSW. I believe in GOD, because he is a <sup>b</sup> Father Almighty, and therefore can do for me whatsoever he will. <sup>b</sup> Mar. 14. 36.

QUEST. *Why is God called a Father?*

ANSW. God is the <sup>c</sup> Father of Christ from eternity, and for Christ's sake he is also our Father. <sup>c</sup> Jo. 20. 17.

QUEST. *Why is God called the Maker of heaven and earth?*

ANSW. God is called the Maker of heaven and earth; because, <sup>d</sup> by his word, he made of nothing, the world and all things therein, for his own glory. <sup>d</sup> Heb. 11. 3.

QUEST. *Why is the Son of God called JESUS?*

SECTION VIII.

ANSW. The Son of God is called

*e* Mat. I. 21. led <sup>c</sup> JESUS, because he Saveth his people from their sins.

QUEST. *Why is our Saviour called CHRIST?*

ANSW. Our Saviour is called CHRIST, because he was Anointed to the three <sup>f</sup> Offices of a Prophet, a Priest, and a King.

QUEST. *Why is Christ called the only Son of God?*

*g* Jo. I. 18. ANSW. Christ is called the only Son of God, because he <sup>g</sup> only is the Son of God by nature, and from eternity.

QUEST. *Why is Christ called Our Lord?*

ANSW. Christ is called Our Lord, because to him belongeth absolute *h* Dominion over us all, and Obedience from us all.

## SECTION IX.

QUEST. *How many Natures are there in Christ?*

*i* Mat. I. 23. ANSW. In Christ, who is but one Person, are two Natures; namely, <sup>i</sup> the nature of God, and the nature of Man.

QUEST. *Why was it requisite our Redeemer should be God?*

ANSW. It was requisite our Redeemer should be God, that he might

might restore the image of God to us, and us to the favour of God, and <sup>k</sup> so <sup>k</sup> Heb. 7. 25. perfect the work of our salvation.

QUEST. *Why was it requisite our Redeemer should be Man?*

ANSW. It was requisite our Redeemer should be Man, that being the <sup>l</sup> promised seed of a Woman, he <sup>l</sup> Gal. 4. 4. might discharge the price of our Redemption in the same humane nature, in which we have sinned.

QUEST. *Was Christ then made perfect Man?*

ANSW. Christ was made <sup>m</sup> in all <sup>m</sup> Heb. 4. 15. things like unto us, but had no sin: for he was conceived by the holy Ghost.

QUEST. *Why was it requisite our Saviour should suffer death?*

ANSW. It was requisite our Saviour should suffer death, because he was made a sin-offering, which, <sup>n</sup> by the Law, was to be slain.

SECTION  
X.

QUEST. *What Death did Christ die?*

ANSW. Christ died a <sup>o</sup> shameful, <sup>o</sup> Heb. 12. 2. painful, and accursed Death upon the Cross.

QUEST. *Why is it said that Christ was Buried?*

ANSW. It is said that Christ was Buried, that it might appear he was

p Acts 13.  
29; 30.

certainly <sup>p</sup> dead, and did afterwards as certainly rise again from the dead.

QUEST. *Why is it affirmed that Christ descended into Hell?*

ANSW. It is affirmed that Christ descended into Hell, that it might appear he continued under the Dominion of death for a time, and overcame Death and Hell.

## SECTION XI.

QUEST. *Which are reputed the three degrees of Christ's Humiliation?*

ANSW. The three degrees of Christ's Humiliation are, his Birth, Death, and Burial under the dominion of death.

QUEST. *Which are reputed the three degrees of Christ's Exaltation?*

ANSW. The three degrees of Christ's Exaltation are, his Resurrection, Ascension into heaven, and Glorification at the right hand of the Father.

QUEST. *Why was it requisite our Saviour should rise from the dead?*

ANSW. It was requisite Christ should rise from the dead, for our justification, and also in reference to our Resurrection both in soul and body.

QUEST. *When did our Saviour rise from the dead?*

ANSW.

ANSW. Our Lord and Saviour  
"rose from the dead, the third day" Luke 24.  
after his death; which day is there- 46.  
fore called the Lord's Day.

QUEST. *What mean you by Christ's* SECTION  
*Ascension into heaven?* XII.

ANSW. By Christ's Ascension in-  
to heaven, I mean that he did once  
locally and visibly w ascend into the  
highest Heaven. w Eph. 4. 10.

QUEST. *Why was it requisite our*  
*Saviour should ascend into Heaven?*

ANSW. It was requisite our Sa-  
viour should ascend into Heaven,  
that he might appear in the presence  
of God for us, fill us with heavenly  
gifts, and x prepare a place in heaven  
for us, and receive us into it. x Jo. 14. 3:

QUEST. *What mean you by Christ's*  
*sitting at the right hand of God?*

ANSW. By Christ's sitting at the  
right hand of God, I mean that as  
King and Judge he sitteth in an  
estate of majesty and power v a- y 1 Pet. 3. 22.  
bove all creatures in heaven and in  
earth.

QUEST. *Why was it requisite our*  
*Saviour should sit at the right hand of*  
*the Father in heaven?*

ANSW. It was requisite our Sa-  
viour should sit at the right hand

<sup>a</sup> Psal. 110. 1. of the Father, that he might be perfectly able <sup>z</sup> to subdue all his enemies, and to intercede for us, and save us eternally.

SECTION  
XII.

QUEST. *In the last Judgement who shall be Judge?*

ANSW. In the last Judgement, <sup>a</sup> Acts 17. 31. <sup>a</sup> Christ, as supream Judge, shall pronounce the finall Sentence; and the Saints shall give their sentence of approbation.

QUEST. *In the last Judgement, who shall be judged?*

ANSW. In the last Judgement, <sup>b</sup> 1 Pet. 4. 5. all men, <sup>b</sup> both quick and dead, shall be judged; as also the lost angels.

QUEST. *Concerning what shall men be judged?*

ANSW. Men shall be judged concerning <sup>c</sup> 2 Cor. 5. 10. all things done in this life, whether they be good or evil.

QUEST. *By what shall men be judged?*

ANSW. Men shall be judged by <sup>d</sup> Rev. 20. 12. the <sup>d</sup> Books of God's Omniscience, of Life, of man's Conscience, and of the holy Scriptures.

SECTION  
XIV.

QUEST. *Why do you believe in the HOLY GHOST?*

ANSW.



ANSW. I believe in the HOLY GHOST, because he is <sup>c</sup> true God. <sup>e 2</sup> Cor. 3. 17.

QUEST. *What mean you by the HOLY GHOST?*

ANSW. By the HOLY GHOST I mean the <sup>c</sup> Spirit of God, who, in <sup>f</sup> Eph. 4. 30. respect of his nature, is the third person in the divine Essence.

QUEST. *Why is the holy Ghost called the Spirit of God?*

ANSW. The holy Ghost is called the Spirit of God, because he proceedeth from the Father and the Son, and therefore is a Person <sup>e</sup> distinct from them both. <sup>g</sup> Jo. 14. 16.

QUEST. *Why is this Spirit of God called Holy?*

ANSW. The Spirit of God is called Holy, or the Spirit of Holyness, in respect of his office; because he furnisheth our hearts with spiritual and saving Graces, by his work of <sup>h</sup> Sanctification.

<sup>h 2</sup> Thes. 2. 13.

SECTION XV.

QUEST. *What mean you by the Holy Church?*

ANSW. By the Holy Church I mean that <sup>i</sup> Corporation of believers, or Household of God, which is built upon the foundation of the holy Prophets and Apostles. <sup>i</sup> Eph. 2. 19, 20.

I 3 QUEST.

QUEST. *How is this Church distinguished?*

ANSW. The Church is distinguished into the Church <sup>b</sup> Militant, which is here upon earth; and the Church Triumphant, which is in heaven.

QUEST. *Why is the Church called Catholick?*

ANSW. The Church is called Catholick, or Universal, in respect of <sup>1</sup> Person, Place, Doctrine, and Time.

QUEST. *What is the first Christian Privilege of the Church?*

ANSW. The first Christian Privilege of the Church is, the Communion of Saints, who as <sup>m</sup> fellow-members are united in that mystical Body the Church, whereof Christ is the Head.

## SECTION XVI.

QUEST. *What is the second Privilege of a Christian?*

ANSW. The second Privilege of a Christian is the Forgiveness of sins, which is preached to all men in the name of Christ, and <sup>n</sup> sealed in Baptism to the penitent believer.

QUEST. *What is Sin?*

<sup>o</sup> 1 Jo. 3. 4.

ANSW. <sup>o</sup> Sin is a transgression of the

the Law of God, and is onely forgiven by him, against whom it is committed.

QUEST. *How is sin distinguished?*

ANSW. Sin is distinguished into Original sin, or the <sup>p</sup> Sinfulness of <sup>p</sup> Psal. 51. 5. man's nature; and Actual sin, which is committed in respect of Thought, Word, or Deed.

QUEST. *What is the just reward of Sin?*

ANSW. The just reward of Sin is eternal Death, but it is <sup>q</sup> pardonable through the meritorious Death of our Saviour Christ. <sup>q</sup> Col. 2. 13, 14.

QUEST, *What is the third Privilege of a Christian?* SECTION XVII.

ANSW. The third Privilege of a Christian, is the raising of his mortal Body from the corruption of the grave, unto immortal glory. <sup>r</sup> 1 Cor. 15. 54.

QUEST. *Upon what ground do you believe this Resurrection of your Body?*

ANSW. I believe the Resurrection of my Body, because God hath to this purpose declared his power and good pleasure, that he both can and will raise it. <sup>r</sup> 1 Cor. 6. 14.

QUEST. *What means hath God de-*

*declared, he will raise your Body by?*

ANSW. God hath declared he will raise my body from the grave, *2 Cor. 4. 14.* by virtue of the Resurrection of Christ my Lord and Saviour.

QUEST. *Shall not the Wicked also be raised from the dead?*

ANSW. There shall be a Resurrection both of the just and unjust; howbeit, the wicked shall not be *u Dan. 12. 2.* raised to glory, but *u* to shame and everlasting contempt.

### SECTION XVIII.

QUEST. *What is the fourth Privilege of a Christian?*

ANSW. The fourth Privilege of *w Psal. 16. 11.* a Christian is *w* everlasting Life, or the enjoyment of all true happiness for ever.

QUEST. *Wherein doth this true happiness consist?*

ANSW. The true happiness consisteth in the *x 1 Cor. 13. 12.* glorification of soul and body, and in the everlasting abode with Saints, Angels, and God himself, in heaven.

QUEST. *If this be the Privilege of the Righteous, what then is the Portion of the Wicked?*

ANSW. The Portion of the Wicked

Wicked is <sup>v</sup> eternal Death, or a de-<sup>y</sup> <sup>z</sup> Thes. 1. 9. privation of all comforts.

QUEST. *Wherein doth this eternal Death particularly consist?*

ANSW. Eternal Death consisteth in the loss of God's presence; and in the <sup>z</sup> enduring of the sting of Con-<sup>z</sup> Mar. 9. 44. science, and of the torments of Hell-fire for ever.

QUEST. *How many Persons are there in the divine Essence.* SECTION XIX.

ANSW. In the divine Essence, which is but <sup>a</sup> one, there are three <sup>a</sup> 1 Jo. 5. 7. distinct Persons; namely, the Father, the Son, and the holy Ghost, who are distinguished by their Properties.

QUEST. *What is the Property of God the Father.*

ANSW. The Property of God the Father is, to beget the Son, and to <sup>b</sup> create the World. <sup>b</sup> Heb. 1. 2.

QUEST. *What is the Property of God the Son?*

ANSW. The Property of God the Son is, to be begotten of the Father, and to <sup>c</sup> redeem Mankind. <sup>c</sup> 1 Tim. 2. 5, 6.

QUEST. *What is the Property of God the holy Ghost?*

ANSW. The Property of God the  
K holy

holy Ghost is, to proceed from the  
*d* 1 Pet. 1. 2. Father and the Son, and to *d* san-  
 ctify the Elect people of God.

## The COMMANDMENTS.

### SECTION XX.

*Q U E S T.* Upon how many Tables  
 were the ten Commandments writ-  
 ten?

*A N S W.* The ten Commandments  
*e* Exod. 31. 18. were *e* written upon two Tables of  
 stone, with the finger of God.

*Q U E S T.* How many wayes are  
 the Commandments propounded?

*A N S W.* The Commandments are  
 propounded two wayes: that is,  
*f* Mat. 5. 33. *f* Negatively, whereby Sins are for-  
 bidden; and Affirmatively, whereby  
 Duties are enjoyned.

*Q U E S T.* What is the Tenor of a  
 Negative Commandment?

*A N S W.* The Tenor of a Nega-  
 tive Commandment is, to forbid  
 every sort and degree of the Sin  
*g* Eph. 4. 28. forbidden, and to *g* enjoyn the con-  
 trary Duty.

*Q U E S T.* What is the Tenor of an  
 Affirmative Commandment?

*A N S W.* The Tenor of an Affir-  
 mative Commandment is, to enjoyn  
 every

every sort and degree of the Duty enjoined, and to <sup>b</sup> forbid the contrary Sin. *b* Mark 7.10.

QUEST. *How is the revealed Will of God distinguished?* SECTION XXI.

ANSW. The revealed Will of God is distinguished into the <sup>i</sup>un- *i* 2 Thes. 2.15. written Word of God, and the written Word of God.

QUEST. *How long had the Church of God his unwritten Word?*

ANSW. The Church of God had his unwritten Word, from the <sup>k</sup>beginning of the world until the *k* Luke 1.70. time of Moses; and since that time, it hath had the written Word; which is called Holy Scriptures.

QUEST. *Why is the written Word of God called Holy Scriptures?*

ANSW. The written Word of God is called Scriptures, because it is committed to writing; and Holy, because it was written by <sup>1</sup> holy *1* 2 Pet. 1.20, men, who were inspired by the holy <sup>21.</sup> Ghost.

QUEST. *What is set forth in the Preface to the ten Commandments?*

ANSW. In the Preface to the ten Commandments is set forth the <sup>m</sup> Authority of God that command- *m* Hos. 13. 4. eth,



eth, and the reason of man's Obedience to him above all others.

SECTION  
XXII.

2 Mark 12.  
29, 32.

QUEST. Which is the first Commandment?

ANSW. "The first Commandment is, *Thou shalt have none other Gods but me*: which concerns the Acknowledgment of the onely true God.

QUEST. What are the Sins forbidden in this first Commandment?

ANSW. In the first Commandment are forbidden the sin of such as acknowledge no God, and the sins of such as serve false Gods, or serve not the true God onely.

QUEST. What is the Duty enjoined in this first Commandment?

ANSW. In the first Commandment it is enjoined, that I <sup>p</sup> Acknowledge the one onely true God for my God.

QUEST. Whereby will this your Acknowledgment of the true God appear?

ANSW. My Acknowledgment of the true God will appear by my <sup>q</sup> Loving, Fearing, Obeying, and Trusting him above all others.

2 Mark 12.  
30.

QUEST,

QUEST. Which is the second Com- SECTION  
XXIII.  
mandment?

ANSW. The second Commandment is, *Thou shalt not make to thy self any graven image, and so forth: which concerns the* <sup>1</sup> *Worshiping of* Mat. 4. 10.  
*the true God onely.*

QUEST. What Sins are forbidden in this second Commandment?

ANSW. In the second Commandment are forbidden the sins of such as worship Images, or <sup>1</sup> any other Rom. 1. 25.  
Creatures; and of such as neglect, or falsify the Worship of the true God.

QUEST. Why must you especially beware of such Idol-worship?

ANSW. I must especially beware of the worship of Idols; because our God is a jealous God, and a <sup>1</sup> severe punisher of Idolatry. Deut. 8. 19.

QUEST. What is the Duty enjoined in this second Commandment?

ANSW. In the second Commandment it is enjoined, that God onely be religiously Worshipped, in my body and spirit, <sup>2</sup> according to his Jo. 9. 31:  
own will: and to such Worshipers he hath promised his especial mercy.

**SECTION**  
**XXIV.**

**QUEST.** Which is the third Commandment?

**ANSW.** The third Commandment is, *Thou shalt not take the Name of the Lord thy God in vain:* which concerns the <sup>w</sup> keeping God's Name from profanation.

*w* 1 Tim. 6. 1.

**QUEST.** What are the Sins forbidden in this third Commandment?

**ANSW.** In the third Commandment are forbidden the sins of such as Blaspheme the Name of God in <sup>x</sup> thought, word, or action; as also the sins of false Swearing and Perjury.

*x* Job 1. 5.

**QUEST.** Why must you especially beware of profaning God's holy Name?

**ANSW.** I must especially beware of profaning God's holy Name; because himself hath <sup>y</sup> especially threatned to punish such offenders.

*y* 2 Sam. 12. 14.

**QUEST.** What is the Duty enjoined in this third Commandment?

**ANSW.** In the third Commandment it is enjoined, that the Name of God, and whatsoever beareth the Name of God, be used reverently; and that <sup>z</sup> religious Oaths be taken and observed with due care and conscience.

*z* Jer. 4. 2.

**QUEST.**

QUEST. Which is the fourth Com-  
mandment?

SECTION  
XXV.

ANSW. The fourth Commandment is, Remember that thou keep holy the Sabbath day, and so forth: which concerns the observation of  
<sup>a</sup> God's holy Day.

<sup>a</sup> Gen. 2. 3.

QUEST. What is the Duty enjoyned in this fourth Commandment?

ANSW. In the fourth Commandment it is enjoyned, that on God's holy Day I attend upon his service in Prayer, <sup>b</sup> in receiving his Word and Sacraments, and in Meditation upon his Works of Creation and Redemption.

<sup>b</sup> Acts 20. 7.

QUEST. What is the Sin forbidden in this fourth Commandment?

ANSW. In the fourth Commandment is forbidden the <sup>c</sup> engagement of my self or family in worldly Employments on God's holy Day.

<sup>c</sup> Isa. 58. 13.

QUEST. Are no worldly Employments allowable on the Lord's Day?

ANSW. Upon the Lord's Day are allowable such worldly Employments as concern acts of Piety, <sup>d</sup> Charity, Necessity, and Decency.

<sup>d</sup> Luke 6. 9.

QUEST.

**SECT ON  
XXVI.**

**QUEST.** Which is the fifth Commandment?

**ANSW.** The fifth Commandment is, Honour thy father and thy mother: which is the first Commandment with promise, and concerns the mutual Duties of Inferiours & superiours.

**QUEST.** What is the Duty of Inferiours to Superiours?

**ANSW.** The Duty of Inferiours to Superiours is, to give them Honour; by which is meant Fear, Reverence, Obedience, and Maintenance.

**QUEST.** What mean you by Father and Mother?

**ANSW.** By Father and Mother I mean, not onely natural Parents, but also Governours in State, Church, and private Families.

**QUEST.** What is the Duty of Superiours to Inferiours?

**ANSW.** The Duty of Superiours to Inferiours is, to Govern, Protect, Sustain, and Instruct them.

**SECTION  
XXVII.**

**QUEST.** Which is the sixth Commandment?

**ANSW.** The sixth Commandment is, Thou shalt do no murder: which con-

concerns the <sup>1</sup> preservation of man's <sup>i</sup> Luke 6. 9. Life.

QUEST. *What are the Sins forbidden in this sixth Commandment?*

ANSW. In the sixth Commandment is forbidden, not onely the Murderous shedding of blood, but also <sup>k</sup> Hatred, revengful Anger, and <sup>k</sup> 1 Jo. 3. 15. grievous Reproach.

QUEST. *What is the Duty enjoyed in this sixth Commandment?*

ANSW. In the sixth Commandment it is enjoyed, that my own and my neighbour's Life be preserved: which is done, partly by a <sup>l</sup> reasonable and moderate use of <sup>l</sup> Eccl. 10. 17. God's creatures, ordained for that end.

QUEST. *What is further required to preserve man's Life?*

ANSW. To preserve man's Life, is also required the avoiding of bodily Danger; but chiefly, the flying of <sup>m</sup> Sin.

<sup>m</sup> Psal. 55. 23.

QUEST. *Which is the seventh Commandment?*

**SECTION  
XXVIII.**

ANSW. The seventh Commandment is, **Thou shalt not commit adultery**; which concerns the <sup>n</sup> preservation of man's Chastity.

<sup>n</sup> 1 Thes. 4. 3.

L

QUEST.

QUEST. *What are the Sins forbidden in this seventh Commandment?*

ANSW. In the seventh Commandment, are not onely forbidden actual Adultery and Fornication; <sup>o</sup> Mat. 5. 27, on; but also Lascivious <sup>o</sup> desires, 28. words, attire, and behaviour.

QUEST. *What other Sins are forbidden in this seventh Commandment, as inducements to Uncleannes?*

ANSW. Inducements to Uncleannes are <sup>p</sup> Excess in eating and drinking, Idlenes, and the like: which are also forbidden in the seventh Commandment.

QUEST. *What are the Duties enjoined in this seventh Commandment?*

ANSW. In the seventh Commandment are enjoined <sup>q</sup> Chastity and Modesty, in thoughts, and all manner of conversation; as also Sobriety, and Vigilancy.

## SECTION XXIX.

QUEST. *Which is the eighth Commandment?*

ANSW. The eighth Commandment is, *Thou shalt not steal*: which concerns the <sup>r</sup> preservation of man's Goods, or Propriety.

<sup>r</sup> I Sam. 12. 3.

QUEST. *What are the Sins forbidden in this eighth Commandment?*

ANSW.



ANSW. In the eighth Commandment are not onely forbidden the acts of violent and fraudulent Theft; but also Covetousnes, Bribery, and withholding other mens Dues. *Jo. 12. 6.*

QUEST. *What are the Duties enjoined in this eighth Commandment?*

ANSW. In the eighth Commandment are enjoined the restoring *Prov. 3. 27, 28.* and securing to all their Dues; as also, the relieving of the Poor.

QUEST. *What other Duties are enjoined in this eighth Commandment, as means to preserve from the sin of Theft?*

ANSW. Means to preserve from the sin of Theft are, the living and labouring in a lawful Calling; as *Eph. 4. 28.* well as Contentednes, and avoiding of theevish Companions: which are also enjoined in the eighth Commandment.

QUEST. *Which is the ninth Commandment?*

**SECTION  
XXX.**

ANSW. The ninth Commandment is, *Thou shalt not bear false witness against thy neighbour:* which concerns the preservation of man's

w Eph. 4. 15. good Name, by the <sup>w</sup> Testimony of Veracity and Charity.

QUEST. *What are the Sins forbidden in this ninth Commandment?*

ANSW. In the ninth Commandment are not onely forbidden the raising and promoting of false or  
x Eph. 4. 25. malicious Reports, but also x all sorts of Lyes.

QUEST. *What are the Duties enjoyned in this ninth Commandment?*

ANSW. In the ninth Commandment are enjoyned the y due preservation and vindication of my own and my neighbour's good Name.

QUEST. *What other Duties are enjoyned in this ninth Commandment, as means to preserve from bearing false or malicious Testimony?*

ANSW. The means to preserve from bearing false and malicious Testimony are, a love to speak the  
z 1 Pet. 4. 8. Truth, with a <sup>z</sup> charitable endeavour to cover the Infirmities of others: which are also enjoyned in the ninth Commandment.

### SECTION XXXI.

QUEST. *Which is the tenth Commandment?*

ANSW. The tenth Commandment is, *Thou shalt not covet thy neighbour's*

neighbour's house, and so forth: which, in general, concerns the<sup>a</sup> restraining of sinful Lusts.

<sup>a</sup> Rom. 7. 7.

QUEST. *What are the particular Sins forbidden in this tenth Commandment?*

ANSW. In the tenth Commandment are particularly forbidden the Coveting my neighbour's House, Wife, Servant, or any other<sup>b</sup> Goods <sup>b</sup> Acts 20. 33. belonging to him.

QUEST. *What are the Duties enjoined in this tenth Commandment?*

ANSW. The Duties enjoined in the tenth Commandment are, the regulation of my Desires in reference to other mens enjoyments, and<sup>c</sup> Contentednes with my own <sup>c</sup> Heb. 13. 5. present estate.

QUEST. *What means are here enjoined for the attainment of that Contentednes?*

ANSW. Means for the attainment of Contentednes are, Meditation upon God's Appointments, upon mine own Unworthines, and upon the<sup>d</sup> creature's Insufficiency. <sup>d</sup> Eccl. 5. 10.

QUEST. *How are the ten Commandments fulfilled?*

SECTION  
XXXII.

ANSW. The ten Commandments

L 3

are

*e* Mat. 22. 37. are fulfilled by <sup>c</sup> Loving God above  
38, 39, 40. all things, and my Neighbour as my  
self.

*f* Rom. 13. 8. **QUEST.** *Who is your Neighbour?*  
**ANSW.** My Neighbour is <sup>t</sup> every  
man that standeth in need of my  
help.

**QUEST.** *How is your Neighbour to  
be loved?*

*g* 1 Jo. 3. 18. **ANSW.** My Neighbour is to be  
loved with the same <sup>s</sup> kind of Love  
which I owe to my self.

**QUEST.** *With what kind of Love  
ought you to love your self.*

**ANSW.** The Love wherewith I  
ought to love my self must be  
*h* Luke 6. 32. <sup>h</sup> Pure, Sincere, Moderate, Ordinate,  
Fervent, and Constant.

## SECTION XXX.II.

**QUEST.** *By what means may you  
obtain ability to keep God's Command-  
ments?*

*i* Psal. 164. 10. **ANSW.** I may <sup>i</sup> obtain ability to  
keep God's Commandments by di-  
ligent Prayer.

**QUEST.** *What is Prayer?*

**ANSW.** Prayer is a Calling upon  
*k* Hos. 7. 14. God <sup>k</sup> with the heart, and some-  
times with the voice, as well by a  
prescript Form of words, as in occa-  
sional Expressions.

**QUEST.**

QUEST. *To whom must Prayer be made?*

ANSW. Prayer must be made to God, as the onely object of religious Worship. / Rom. 10. 14.

QUEST. *How ought religious Prayers to be made?*

ANSW. Religious Prayers ought to be made through the mediation of Christ, and <sup>m</sup> in Faith; which <sup>m</sup> Ja. 1. 6. implyeth Sincerity of heart, Regard to God's revealed will, and Charity to our neighbours.

### The LORD'S Prayer.

QUEST. *Why is the Prayer, which beginneth with Our Father, which art in heaven, called the Lord's Prayer?*

SECTION XXXIV.

ANSW. The Prayer which beginneth with Our Father, which art in heaven, is called the Lord's Prayer; because it was taught us by our Lord Jesus Christ, in whose <sup>n</sup> name we do pray unto God the Father: and it containeth a Preface, six Petitions, and a Doxology or Conclusion with Praise to God. <sup>n</sup> Jo. 16. 23.

QUEST.

## QUESTIONS

QUEST. *Which is the Preface to the Lord's Prayer?*

ANSW. The Preface to the Lord's Prayer is, **Our Father, which art in heaven:** where by saying Our Father (and not My Father) we are taught to ° pray in brotherly Charity for others, as well as for our selves.

o 1 Thes. 5.  
25.

QUEST. *What learn you by praying to God as a Father?*

ANSW. By praying to God as a Father I learn, that as he is <sup>p</sup> most gracious, so I ought to come unto him with humble Confidence.

p Mat. 7. 11

QUEST. *What learn you by praying to God in the Heavens?*

ANSW. By praying to God in the Heavens I learn, that as he is <sup>q</sup> most powerful and glorious, so I ought to come unto him with holy Reverence.

q Psal. 115. 3.

### SECTION XXXV.

QUEST. *Which is the first Petition in the Lord's Prayer?*

ANSW. The first Petition in the Lord's Prayer is, **Hallowed be thy Name:** by which we are taught, first and chiefly to desire and endeavour the glorification of God's holy Name.

p Psal. 148.  
13.

QUEST.

QUEST. *What is meant by the Name of God?*

ANSW. By the Name of God is meant in general, God himself; in particular, his Titles, Attributes, and Memorials.

/Psal. 138.2.

QUEST. *What is meant by Hallowing?*

ANSW. By Hallowing or 'Sanc- t Lev. 10. 3. tifying is meant, the Consecrating to an holy use, or Glorifying.

QUEST. *What then do we beg of God in this first Petition?*

ANSW. In the first Petition we beg of God, that his glorious Name and our holy Profession be not blasphemed, but glorified by ourselves, w Psal. 72. 19. and others, in thought, word, and deed.

QUEST. *Which is the second Petition in the Lord's Prayer?*

SECTION XXXVI.

ANSW. The second Petition in the Lord's Prayer is, **Thy Kingdom come**: which concerns the establishment of the Kingdom of God, and the destruction of the w contrary w Rom. 5. 21. Kingdoms of Satan, Sin, and Death.

QUEST. *How manifold is the Kingdom of God?*

ANSW. The Kingdom of God is

M

three



x 2 Chron.  
20. 6.

threefold: namely, the \* Kingdom of Power, over all creatures; the Kingdom of Grace, in the hearts of his children; and the Kingdom of Glory, which is in heaven.

QUEST. *What is meant by the Coming of God's Kingdom?*

y Rev. 12. 10.

ANSW. By the y Coming of God's Kingdom is meant, the establishment of his spiritual Dominion, where it is not received; and the enlargement of it, where it is received.

QUEST. *What then do we pray for concerning God's three Kingdoms?*

ANSW. Concerning God's three Kingdoms we pray, that he would z Psal. 110. 2. z rule among his Enemies, propagate his Gospel, and send his Son in the clouds for the accomplishment of our Salvation.

### SECTION XXXVII.

QUEST. *Which is the third Petition in the Lord's Prayer?*

a Luke 22.  
42.

ANSW. The third Petition in the Lord's Prayer is, **Thy Will be done in earth, as it is in heaven:** which concerns our Obedience to God. For we pray that a His will may be done, and not Ours.

QUEST. *How is the Will of God distinguished?*

ANSW.

ANSW. The Will of God is distinguished into the <sup>b</sup> Secret will of <sup>b</sup> Deut. 29, God, which is done by passive Obedience; and the Revealed will of God, which is done by active Obedience. 29.

QUEST. *After what manner ought this revealed Will of God to be done?*

ANSW. The revealed Will of God ought to be done by us Men upon Earth, as the same is done by <sup>c</sup> his Angels in Heaven.

<sup>c</sup> Psal. 103.

QUEST. *How is the Will of God done by the Angels in heaven?*

20.

ANSW. The Angels in heaven do the Will of God, <sup>d</sup> Readily, <sup>d</sup> Psal. 103. Speedily, Faithfully, and Constantly. 21.

QUEST. *Which is the fourth Petition in the Lord's Prayer?*

SECTION XXXVIII.

ANSW. The fourth Petition in the Lord's Prayer is, **Give us this day our daily Bread**; which concerns the <sup>e</sup> maintaining of our Bodies in this temporary life. <sup>e</sup> Exod. 23. 25.

QUEST. *What is meant by Daily bread?*

ANSW. By Daily bread are meant all outward comforts necessary for

*f* Prov. 30. 8. our sustenance, in our <sup>f</sup> present and respective conditions.

QUEST. *What is meant by Our bread?*

*g* 2 Thes. 3. 12. ANSW. By Our bread is meant that relief which is <sup>g</sup> procured by direct and honest means.

QUEST. *Why do we Beg our bread from God Every day?*

ANSW. We Beg our bread from our heavenly Father Every day, that we may obtain it from him with his Fatherly and Dayly blessing, and  
*h* Exod. 16. 4. <sup>h</sup> may rest contented with Present necessities.

### SECTION XXXIX.

QUEST. *Which is the fifth Petition in the Lord's Prayer?*

ANSW. The fifth Petition in the Lord's Prayer is, *And forgive us our Trespases, as we forgive them, that trespass against us*: which concerns <sup>i</sup> God's pardoning our Trespases or Debts.  
*j* Mat. 18. 32.

QUEST. *What mean you by Trespases or Debts?*

ANSW. By Trespases or Debts  
*k* Psal. 51. 4. I mean <sup>k</sup> Sins, by which we become indebted to the justice of God.

QUEST. *What then do we particu-*

*particularly desire of God in this fifth Petition?*

ANSW. In this fifth Petition we particularly desire, that God would not exact from us the penalty of Sin, but would accept of the satisfaction of Christ our Surety, and would for his sake discharge us from the Debt. 12 Cor. 5.21.

QUEST. *Why do we pray God to forgive us, as we forgive our Offenders?*

ANSW. We pray God to forgive us, as we forgive our Offenders; that our forgiving them may be an Argument to God to forgive us, and an <sup>m</sup> Obligation to our selves still to <sup>m</sup> Mark. 11. forgive others, that God may still 25. forgive us.

QUEST. *Which is the sixth Petition in the Lord's Prayer?* **SECTION XL.**

ANSW. The sixth Petition in the Lord's Prayer is, **And lead us not into Temptation, but deliver us from evil:** which concerns our preservation from the <sup>n</sup> power of Sin <sup>n</sup> Psal. 119. and Satan. 133.

QUEST. *Upon what termes do we pray to be delivered from Temptation and Sin?*

ANSW. We pray Conditionally [ if it please God ] to be delivered from Temptation: but we pray  
 o Jo. 17. 15. ° Absolutely to be delivered from the Evil of it.

QUEST. *Doth God tempt us to Sin?*

ANSW. Though God do try us, yet doth he not properly tempt us to Sin: but yet for our sins, he may both permit Satan to tempt us, and permit us to fall by the temptation.

QUEST. *What do we then particularly pray for, concerning Temptation?*

ANSW. Concerning Temptation we particularly pray, that ° God would be with us in the Temptation, would support us under it, and safely deliver us out of it.

## SECTION XLI.

QUEST. *Which is the Doxology, or laudatory Conclusion of the Lord's Prayer?*

ANSW. The Doxology and Conclusion of the Lord's Prayer is, *For thine is the Kingdom, and the Power, and the Glory, for ever, AMEN:* which contains a Form of Praising God, as well as ° a Reason why we  
 put

r Psal. 22.  
27, 28.

put up the Petitions unto him.

QUEST. *What is meant by Kingdom, Power, and Glory?*

ANSW. By Kingdom, Power, and Glory is meant the Majesty of God's supreme and omnipotent Rule <sup>2 Chron. 20. 6.</sup> over all creatures.

QUEST. *Do not Rule, Power, and Glory belong also to earthly Princes?*

ANSW. Rule, Power and Glory belong in some respect to earthly Princes: but Originally, Eminent- <sup>1 Tim. 1. 17.</sup> ly, and Eternally they belong onely to God.

QUEST. *What is meant by AMEN?*

ANSW. By AMEN, or <sup>Jer. 28. 6.</sup> "So be it", are meant Approbation, Assurance, and Desire of accomplishment.

QUEST. *How many Parts of Prayer are there?*

SECTION  
XLII.

ANSW. There are four Parts of Prayer; namely, <sup>1 Tim. 2. 1.</sup> w Supplication, w Apprecation, and Thanks-giving.

QUEST. *What is meant by Supplication, and Apprecation?*

ANSW. By Supplication is meant Prayer

\* Hof. 14. 2. \* Prayer for the averting of Evil; and by Apprecation is meant Prayer for the obtaining of Good.

QUEST. *What is meant by Intercession, and Thanks-giving?*

ANSW. By Intercession is meant y Col. 1:3,4. y Prayer for Others; and by Thanks-giving is meant Praising God for Mercies already received.

QUEST. *Upon what Termes must we generally pray for God's Favours?*

ANSW. What God hath Absolutely commanded, or promised, we must pray for Absolutely; and what he hath promised upon Conditions, we must <sup>2</sup> pray for under the same Conditions.

z Luke 22.  
42.

## The SACRAMENTS.

### SECTION XLIII.

QUEST. *How many are the Sacraments of the New Testament?*

ANSW. As there be two chief Sacraments of the Old Testament; namely, Circumcision and the Passover: so there are two Sacraments of the New Testament; namely, <sup>a</sup> Baptism and the Lord's Supper.

a 1 Cor. 12.  
13.

QUEST. *What do these two Sacraments of the New Testaments set forth?*

ANSW.



ANSW. Baptism setteth forth new Birth, and therefore is received but once: the Lord's supper setteth forth spiritual<sup>b</sup> Nourishment, *b* 1 Cor. 11. 26. and therefore is received often times.

QUEST. *How many things are required to make a Sacrament?*

ANSW. To make a Sacrament are required three things; namely, an<sup>c</sup> outward Signe signifying, an *c* 1 Cor. 11. 23, 24. inward Grace signified, and a divine Word of institution and promise belonging to them.

QUEST. *Doth the outward Signe in a Sacrament onely signify?*

ANSW. The outward Signe in a Sacrament doth not onely signify, but also<sup>d</sup> exhibite and seal the inward and spiritual Grace to the believing Receiver. *d* 1 Cor. 10. 16.

QUEST. *What is Baptism?*

SECTION  
XLIV.

ANSW. Baptism is an application of Water, by dipping or sprinkling, <sup>e</sup> in the name of the holy *e* Mat. 28. 19. Trinity.

QUEST. *What is the inward or spiritual part in Baptism?*

ANSW. The inward or spiritual part in Baptism is, the Purging  
N and

*f* Rom. 6. 4. and <sup>f</sup> Mortification of sin, and a spiritual Resurrection to the state of grace and newnes of life.

QUEST. *How many States of man are there in this world?*

<sup>g</sup> Eccles. 7. 29. ANSW. In this world there are three States of man; First, the State of Innocency, in which the first man was created after the image of his Maker; Secondly, the state of Sin, in which all men are naturally born; Thirdly, the state of Grace, into which we are translated by Christ.

QUEST. *In what did the Image of God, after which Adam was created, chiefly consist?*

<sup>h</sup> Eph. 4. 24. ANSW. The Image of God, after which Adam was created, did chiefly consist in the spiritual Wisdom, <sup>h</sup> Righteousnes, and true Holynes of the soul. ~

## SECTION XLV.

QUEST. *What is required to make Baptism effectual?*

<sup>i</sup> Heb. 6. 1. ANSW. To make Baptism effectual, it is required that the Baptized person practise the two chief Christian doctrines of Repentance and Faith.

QUEST. *What is Repentance?*

ANSW.

ANSW. <sup>k</sup> Repentance is a sorrowful sense and acknowledgment of Sin, with a turning from it unto God. <sup>k</sup> Acts 26.20.

QUEST. *Upon what doth our Faith chiefly rely?*

ANSW. Our Faith doth chiefly rely upon the gracious <sup>l</sup> Promises of <sup>l</sup> Rom. 4.20, a most faithful and most powerful God, which Promises are ratified in Christ. 21.

QUEST. *But why are unapprehensive Infants admitted to the Sacrament of Baptism?*

ANSW. Infants are admitted to the Sacrament of Baptism, upon the <sup>m</sup> profession of Christianity <sup>m</sup> Acts 16. made by those that undertake for 14, 15. them.

QUEST. *By what names is the second Sacrament called in holy Scripture?* SECTION XLVI.

ANSW. In holy Scripture, the second Sacrament is called the Lord's Table, <sup>n</sup> the Lord's Supper, <sup>n</sup> 1 Cor. 11.20. and the breaking of Bread.

QUEST. *Why is the second Sacrament called the Lord's Supper?*

ANSW. The second Sacrament is called the Lord's Supper, because the

o Cor. 11. 25, the ° Lord Jesus himself ordained it,  
26. for a continual Memorial of his  
own Death.

QUEST. *What outward Elements  
are to be used in the Lord's Supper?*

ANSW. The outward Elements  
to be used in the Lord's Supper are  
p Psal. 104. Bread and Wine, which are p two  
15. sorts of food most excellent in their  
kind.

QUEST. *Why is our Communion  
with Christ set forth by eating and  
drinking?*

ANSW. Our Communion with  
Christ is set forth by eating and  
q Jo. 6. 56. drinking, to shew our ° near con-  
junction with him, by whom our  
1 spiritual life is maintained.

## SECTION XLVII.

r Mat. 26.  
26, 29

QUEST. *Are the Bread and Wine  
at the Lord's Table changed?*

ANSW. The ° Bread and Wine at  
the Lord's Table are not changed in  
nature, but in use, as being appointed  
there to set forth something which  
is inward and spiritual.

QUEST. *What doth the breaking  
of the Bread, and pouring out of the  
Wine, at the Lord's Table set forth?*

f Luke 22.  
19, 20.

ANSW. ° The breaking of the  
Bread, and pouring out of the Wine,  
at

at the Lord's Table, set forth the breaking of Christ's Body, and the shedding of his Blood upon the Cross, for us.

QUEST. *What doth the distributing of the Bread and Wine at the Lord's Table set forth?*

ANSW. The distributing of the Bread and Wine, at the Lord's Table, setteth forth the distributing or giving of Christ's Body and Blood to us, as <sup>t</sup> Food for our souls. Jo. 6. 54.

QUEST. *By what means are the Body and Blood of Christ, in the Lord's Supper, received?*

ANSW. The Body and Blood of Christ in the Lord's Supper, are received <sup>u</sup> by the grace of Faith. Jo. 6. 63, 64.

QUEST. *After what manner are the Body and Blood of Christ, in the Lord's Supper, received?* SECTION XLVIII.

ANSW. The Body and Blood of Christ, in the Lord's Supper, are received <sup>w</sup> really and spiritually into <sup>w</sup> the Heart of the worthy Communicant. Jo. 6. 55, 56.

QUEST. *What is required to make a worthy Communicant?*

ANSW. To make a worthy Communicant it is <sup>x</sup> required, that be- 1 Cor. 11. 28.  
N<sub>3</sub> fore

fore a man come to the Lord's Table, he examine himself; which presupposeth in him, a competency of Knowledge.

QUEST. *Why must a man examine himself, before he come to the Lord's Table?*

1 Cor. II.  
27, 29.

ANSW. A man must examine himself before he come to the Lord's Table, because the unworthy Communicant y becometh guilty of the Body and Blood of Christ, and eateth and drinketh judgment to himself.

QUEST. *Concerning what things ought a Communicant chiefly to examine himself?*

2 Mat. 5. 23,  
24.

ANSW. A Communicant ought to examine himself concerning his Repentance, Faith, and Thankfulness toward God; as also, concerning his 2 Charity toward men: all which are absolutely requisite to make a worthy Communicant.

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The E N D.

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*Adver-*

## Advertisement for the READER.

**I**N regard the short explicatory Notes first placed in this Manual, which have now several times passed the Press, are by experience found less serviceable to the instruction of Youth; because most private Instructors are not able, and most others not willing to undergo the trouble of framing such leading Questions out of them, as may answer the design of Catechization: it hath been therefore thought fit, that out of the same Notes should be orderly framed a Draught of Questions with their Answers, for an Essay; and these here, with the Notes, presented to the Catechist. That it may not be said of this small furniture of Doctrinals, what was sometimes said of bodily Food, [in Lam. 4. 4.] The children ask bread, and no man breaketh it unto them. Now of this present Catechistical Supplement, the Reader may please to take the following Account.

The Frame of Questions is distinguished into Paragraphs or Sections, which are noted in the Margin thus, [SECTION I, II, III, &c.] and do correspond with the  
like



*like Marginals now also printed with the Notes themselves. The number of forty and eight Sections doth (as it happens) almost sort with the number of Sundaies in the year; especially, if a few Sacrament-Sundaies be abated. But the reason of this distinguishing into Paragraphs, was partly to comply with the known distinctions of the Creed, Decalogue, and Lord's Prayer, into their respective Articles; Commandments and Petitions; and partly to measure out to young and narrow Capacities such prepared Portions, as are used in the feeding of little Children, and in the instilling liquor into narrow-mouthed Vessels. Yet this howsoever is done with this Reserve, that if any either dislike such Division in general, or this here used, in particular; he be entreated to pass over the present notification of Sections, and to take such other measures, by joyning two or more of the Paragraphs into one, or by dividing one of them into more, as may best comport with his own design and occasions.*

*But the stinting each Section to the precise number of four Questions and Answers, and onely four Proofs, may seem to stand*  
in

*in need of a larger Apologie: it being confessed at all hands, that the Materials of the several Paragraphs do not equally require the same compass of Explication. Yet to this also it must be said, that this was likewise done in condescension to young Learners, whose memories must be encouraged with short and easy Tasks, and the measure of their spiritual Provision be, as of Manna in the wilderness, a daily and limited Omer of food; Exod. 16. 16, 18.*

*It might be wished that such a middle Rate of Documents could be fixed, as would neither be found too many, nor too few for the various Circumstances that attend this service. And yet even such an exquisite Model would not attain the end of Catechization, without the Prudence, Condescensiveness, and Assiduity of an Instructor: whereas the most inartificial Composition of Catechistical Doctrines now extant among us, being seconded with a competency of those qualifications in the Catechist, will undoubtedly in time turn to very good account. But for the present, 'tis sufficient that all generally agree, that Guides of Youth must drive on softly, as the child-*

ren be able to bear; lest in over-driving the Lambs one day, all the flock should die; as Jacob once observed in a like case, Gen. 33. 13, 14. As to this Essay in particular, 'tis again desired that the Catechist use his own liberty and judgement, in laying aside any of these Questions which seem superfluous, and raising any other that may seem more convenient; as also in borrowing more Proofs for their confirmation, either from the Margin of the parallel Sections of the Notes, or from his own better acquaintance with holy SCRIPTURE.

It remains to be noted, that if the sense of each Position had been shared between the Question and Answer (as is usual in other Catechisms) as well the Repetitions in the Answers, as the Lines in the Manual it self, had been considerably fewer than now they are: but this Expedient was purposely declined. For by repeating the import of each Question in its respective Answer, and so making the Answers entire Propositions; 'tis hoped the memories of young Christians may hereby be furnished with a lasting stock of Christian Aphorisms, which by this means are become more plain

*plain and easy, to be learnt and retained.*

*But if, notwithstanding what is now said, the supercilious ones in this our Age shall disdain all such condescensive endeavours, as intolerably mean and pedantick; let such be put in minde, that the same Pedantry and Indulgence to tender Years were by these Methods, chiefly designed. And that with somewhat the more encouragement and hope of successe, in that the great Apostle of the Circumcision, S. Peter, was commanded [in John 21. 15, 16.] to feed the Lambs of Christ, as well as his Sheep: and that great Master of humane Learning, as well as Doctor of the Gentiles, S. Paul, thought it no disparagement to feed Babes with milk, as well as to minister strong meat to men of higher attainments; 1 Cor. 3. 2. Yea, the same holy man, who was not inferiour to the very chiefest Apostles, hath [in 1 Cor. 14. 19.] thus openly professed of himself; I had rather, saith he, speak five words with my understanding, that by my voice I might teach [or, catechize] others also, than ten thousand words in an unknown Tongue.*

PROV. XXII, 6.

**T**Rain up [*or, catechize*] a child in the way he should go: and when he is old, he will not depart from it.

2 TIM. III, 15.

From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

¶ *A Sermon preached before King JAMES, upon Eph. 4. 13. by James Usher, late Archb. of Armagh.*

“ Great Scholars possibly may think, that it  
“ stands not so well with their credit, to stoop  
“ thus low, and to spend so much of their time  
“ in teaching these Rudiments & first Principles  
“ of the doctrine of Christ. But they should  
“ consider, that the laying the Foundation skill-  
“ fully, as it is the matter of greatest impor-  
“ tance in the whole building, so is it the very  
“ master-piece of the wisest builder. *According*  
“ *to the grace of God which is given unto me, as a*  
“ *wise master-builder, I have laid the foundation;*  
“ *saith the great Apostle, 1 Cor. 3. 10.* And let  
“ the learnedest of us all try it when ever we  
“ please, we shall find, that to lay the ground-  
“ work rightly (that is, to apply our selves unto  
“ the

“ the capacity of the common Auditory, and to  
“ make an Ignorant man understand these my-  
“ steries in some good measure ) will put us to  
“ the tryal of our skill, and trouble us a great  
“ deal more, than if we were to discusse a con-  
“ troversie, or handle a subtile point of learn-  
“ ing in the Schooles.

¶ *The Peace-maker ( Sect. 23. ) by Joseph  
Hall, late Bishop of Norwich.*

“ It was the observation of that wise and  
“ learned King *JAMES* of blessed memory,  
“ --that the reason, why so many of ours  
“ were perverted to Popish Superstition,  
“ was, for that the people were not well  
“ grounded, by due catechizing in the Prin-  
“ ciples of Christian Religion; ---and that  
“ there is no employment in the world, where-  
“ in God's Ministers can so profitably employ  
“ themselves, as in this of plain and familiar Ca-  
“ techizing. What is a Building, without a  
“ Foundation? If this Ground-work therefore  
“ be not surely laid, all their Divine Discourses  
“ (for such their Sermons are) lie but upon  
“ the loose sand, and are easily washed away by  
“ the insinulative suggestions of false Teachers.  
“ ---As for matter of Belief, were the founda-  
“ tion surely laid of the Doctrines of Faith,  
“ contain'd in the *Apostolick, Nicene, Athanasian*  
“ *Creeeds*; and of the Doctrine of the Sacra-  
“ ments, briefly comprized in our publicly-al-  
“ allowed

“lowed Catechism; I see no reason, but to think  
“our people so sufficiently defended against the  
“danger of Errour, that no Heretical machi-  
“nations could be able to batter, or under-  
“mine them. And surely, if ever there were  
“or can be time, wherein this Duty of Cate-  
“chizing were fit to be enforced, it is this upon  
“which we are fallen, when the souls of Chri-  
“stian people are so hard laid at, not onely by  
“Popery; *Anabaptism*, *Antinomianism*, *Pelagia-*  
“*nism*; but by the confounding and hellish He-  
“resies of *Socinianism*, *Antitrinitarianism*, *Ne-*  
“*arrianism*, prodigious mischiefs; tending not  
“onely to the disturbance of our peace, but to  
“the utter destruction of Christianity.

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Come ye children, hearken unto me ;  
I will teach you the fear of the  
Lord, *Psal.* 34. 11.

• When the chief Priests and Scribes  
saw the wonderful things that he did,  
and the children crying in the Temple,  
and saying Hosanna to the son of Da-  
vid, they were sore displeased, and said  
unto him, Hearest thou what these say ?  
And Jesus saith unto them, Yea, have  
ye never read, Out of the mouth of  
babes and sucklings thou hast perfected  
praise ? *Mat.* 21. 15, 16.

Q Lord



## Prayers.

**O** Lord open thou my lips, and my mouth  
shall shew forth thy praise; Psal. 51. 15.

**O** Almighty God, who out of the mouths of  
babes and sucklings hast ordained strength,  
Fortify and kill all vices in me, and so strengthen  
me by thy grace, that by the innocency of my life,  
and constancy of faith even unto death, I may  
glorify thy Name through Jesus Christ our Lord.  
In whole own words I further call upon thee,  
Our Father, &c.

**A** Almighty and everlasting God, heavenly Fa-  
ther, I give thee humble thanks, that thou  
hast vouchsafed to call me to the knowledg of thy  
grace and faith in thee: increase this knowledg  
and confirm this faith in me evermore. Give thy  
holy Spirit to me, that I being born again, may be  
made heir of everlasting salvation, through our  
Lord Jesus Christ, who lieth and reigneth with  
thee and the holy Spirit, now and for ever. Amen.

¶ A Prayer for the Morning.

**O** Lord our heavenly Father, Almighty and  
everlasting God, who hath safely brought us  
to the beginning of this day; Defend us in the  
same with thy mighty power, and grant that this  
day we fall into no sin, neither run into any kind of  
danger; but that all our doings may be ordered  
by thy governance, to do alwayes that is righte-  
ous in thy sight, through Jesus Christ our Lord;

in

## Prayers.

in whose Name and words we further call upon thee, Our Father, &c.

Or this.

**P**Rebent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help: that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Evening.

**O** God from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give: that both our hearts may be set to obey thy Commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietnes, through the merits of Jesus Christ our saviour. In whose Name we further call upon thee, Our Father, &c.

Or this.

**L**ighten our darknes, we beseech thee, O Lord, and by thy great mercie defend us from all perils and dangers of this night, for the love of thine onely Son, our Saviour Jesus Christ. Amen.

The E N D.

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The price of this Book, consisting of seven sheets and an half, is four pence, sticht.